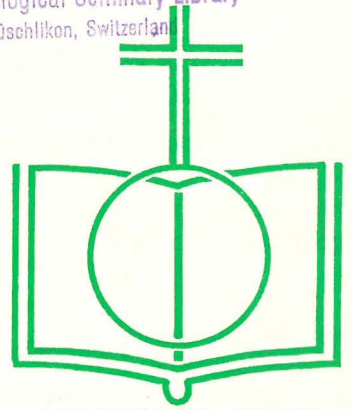


Missionary

HERALD

The magazine of the Baptist Missionary Society



JANUARY 1982
PRICE 15p



Sunset on the Litoral

NOTES FOR YOUR PRAYER GUIDE

Richard and Elizabeth Smith (1 Jan) are now studying in Belgium prior to going to Zaire, having had to change their location from Bangladesh owing to visa difficulties.

Avelino and Ana Ferreira (3 Jan). Avelino has handed over the responsibility for the Men's Work to another, but has taken on the duties of Secretary for Missionaries' Affairs.

Rev Altair Prevedello (12 Jan) will shortly be coming to Britain on a BMS Scholarship to engage in further studies.

The CNI in Delhi (17 Jan). A new Bishop, Nagbul Caleb, has recently been appointed to the Delhi diocese.

The Baptist Union of North India (24-30 Jan). John Masih has now returned to Palwal after a time of study in this country.

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To many people the inherent right of the Christian Church to send people anywhere to proclaim the gospel of Jesus Christ, is axiomatic. This idea was perhaps engendered over the years when Britain was the authority in so many countries in the world, and when there were few difficulties in the way of missionaries going to their various locations. Today the situation is so very different. Independent countries are exercising their prerogative to insist on work permits being obtained by those intending to live and work in their land. Our own country is no less vigorous in this respect than any other.

These visas are not easily obtained because most governments today are very conscious of the unemployment among their people and usually are only willing to grant permission to reside in their country to those who are undertaking work which cannot be done by a national.

Some countries, of course, have always seemed more reluctant to grant visas than others but in the last year the Society has found itself in particularly frustrating circumstances.

Visas for India have, for some years now, been difficult to obtain. Yet, if there has been strong support for an application from within India by, say, one of the great teaching hospitals or Serampore College, then permission has been given. Now for the first time an application for a visa, strongly backed by the Medical College and Hospital at Vellore, South India, for a BMS medical physicist to be on its staff has been refused. An appeal against this refusal has likewise been rejected.

Serampore College also wants a BMS missionary on its theological staff and strongly backed the application for a visa but to date this also has been refused. Of course there is no difficulty about those missionaries already working in the country. They can come and go quite freely.

In Bangladesh it has been decreed that all agencies receiving money from overseas must be registered and only those agencies so registered would be granted visas for their personnel. The BMS made application for registration and after some time was informed verbally that registration would be granted.

Written confirmation, however, is not to hand and without this 'piece of paper' it is difficult to renew the visas of those already in Bangladesh and harder still to obtain visas for new missionaries.

Recently, too, there has been a complete standstill in the issuing of visas for Brazil. There are reports that the Brazilian Congress has enacted a Bill to enable missionaries to obtain visas and that the President has added his signature to this. As yet, however, there has been no change in the reaction of the government offices concerned with the issues of visas and it would seem that they await interpretation of some of the clauses in the Bill.

These situations prevailing in some of the fields in which we work have, naturally, been most frustrating to the Society in seeking to fulfil the commission of the Lord Jesus Christ. We cannot believe that the purpose of God will be thwarted by the decrees of man and therefore we seek ways to use these circumstances to the glory of God. We earnestly invite the prayers of the churches that the way forward will be made plain, and that we may be able to accede to the requests for more help which comes to us from the Churches in those countries where we serve. Let us also give thanks for those countries which do not present us with such frustrations.

FROM THE MIDDLE OF NOWHERE

by David C Norkett

Most ministers never forget their first year in a pastorate after leaving Theological College. Those joys, challenges and frustrations of beginning the work for which they trained are also memorable for new Baptist pastors in Zaire.

In a previous article headed 'It was worth the Wait' (see June 1981 *Herald*) I described how five men graduated from the Ecole Baptiste de Théologie (EBT), Yakusu, in July 1980 after a four year course of ministerial training. Three of these men have since gone to parishes where there had never previously been a trained pastor working full-time. The brightest of the men who left, Yenga Taingwaingwa, was chosen by the Upper River Regional Assembly of 1980, to take charge of the undeveloped, rather remote parish of Turumbu in the Yalembe district.

He was uncertain

Even before he went there with his family, Pastor Yenga had misgivings about his call to Turumbu. When he arrived to live in Bokondo village, he faced many problems which he has shared with me in his letters. He has kindly allowed me to quote from these, so that Christians in Britain, who support the Baptist Community of the River Zaire (CBFZ) through the BMS can have some idea of the experience of a new pastor in Zaire.

After leaving Yakusu in mid-July 1980, Pastor Yenga and his family spent two months in his home village of Bowamba. Yenga's family are traders and quite well off. Bowamba has a small factory that produces palm-oil and is on the river Zaire with good access to the city of Kisangani and the nearby towns of Yangambi and Isangi. The local people

have been considerably influenced by modern western civilization, which partly explains Pastor Yenga's reluctance to go to a more undeveloped area, away from the river in the equatorial forest.

Bowamba 1/9/80

'In my previous letter, I wrote to you about my posting to the parish of Turumbu, in Yalembe district. We will leave Bowamba for Yalembe, 15 September 1980. But my question is this. If 80% of the people here say that the area where I am going to work is a hostile one, what does that mean? [I had



already sent a reply to Pastor Yenga's first letter, encouraging him to accept his call to Turumbu parish. He had not yet received my letter.] Pray for us without ceasing for our future belongs to our Lord. It's this that can make good tools for us. We too, won't stop praying for all your families at EBT.'

A hard journey

Bokondo 20/10/80

'We must thank God for all he has done for us. From Yalembe to Bokondo we followed a path through the huge forest, our luggage on our head as we crossed



A difficult journey

two large swamps where we had to undress and put our children on our backs. We finally arrived in the centre of the parish at 9 pm on 20 September.

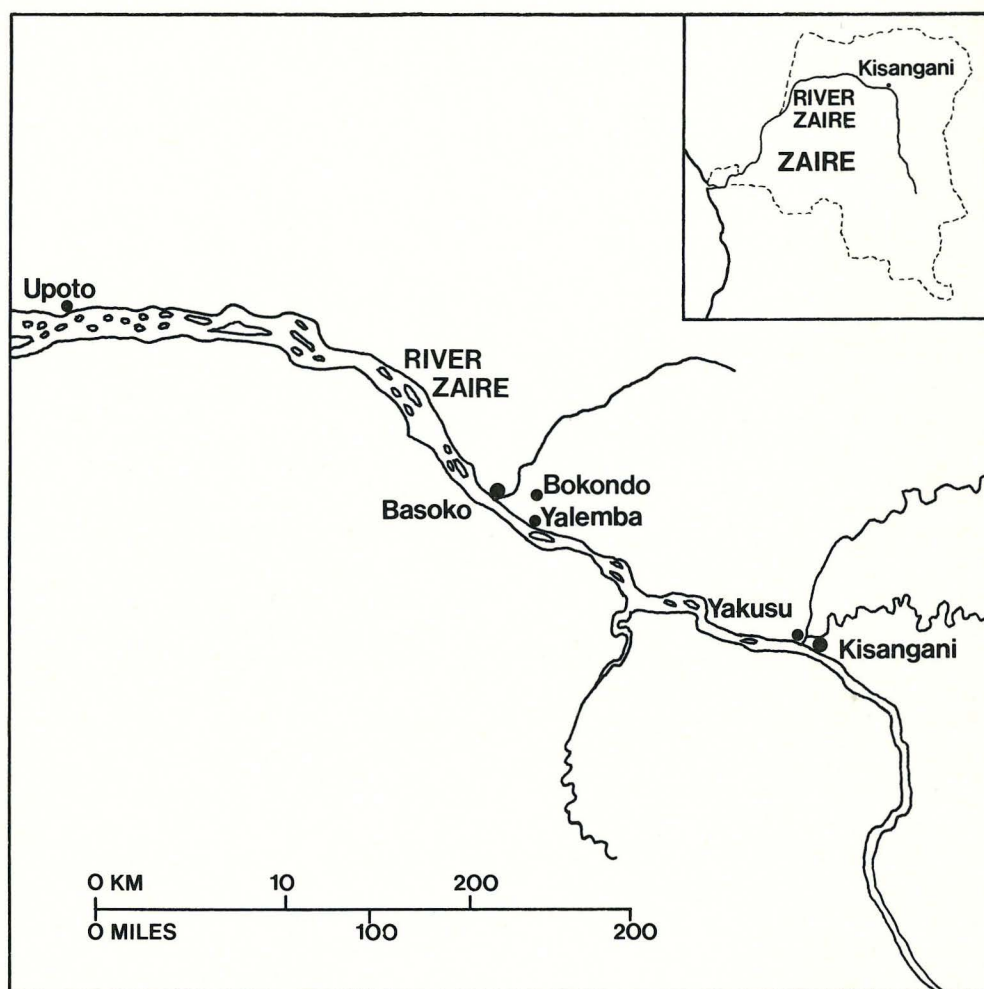
As for the work of the church, I have begun from nothing, except for the faithful [Christians]. There is no house for the pastor, no chapel, no parish funds, no bicycle to help me get around. Consequently, I'm obliged to start from scratch. The question is, where to begin? I've already tried to outline a programme of action but it's still the beginning and the area is truly rural. Being the first pastor in this parish, my job is to lay the foundation stone. Don't forget to pray to God many times for us, for we have such need of his Holy Spirit in everything.

My wife has already begun to call the women together to organize the Ladies Meeting. But that too isn't easy. The mothers here are still backward.

Another thing I nearly forgot to mention is my health. Two weeks after arriving here I was smitten with a nasty 'flu and a kind of cerebral haemorrhage. . . . There is a State dispensary in the village but there are no medicines, nor a microscope. We are 25 kilometres from Yalembe (where there is a church dispensary).

Not even a market

Another thing. There's no shop to buy soap, paraffin, sugar, etc. Since our coming here we've not seen any sugar anywhere. The difficult thing for us is that we've never lived in such an environment, where there isn't even a local market. The markets are held, 8, 15 and 25 kilometres from here and all those markets are on Sundays. Truly, it's a missionary area here. Where will missionary help come from? SOS.



We will try to serve our God wholeheartedly.'

Bokondo 18/12/80

'I continually thank God for you because of the grace he has given you through Jesus Christ for our pastoral training . . . I have received and read with interest your first two letters. The third letter dated 14/12/80 has arrived safely (thanks to a Yakusu hospital medical team, visiting church dispensaries) and I thank you for it. Despite your many occupations, I'm persuaded that you won't abandon us, because you nourished us with your teaching during the last three years of our theological studies. . . .

Reliance on the Lord

I believe you already know about the conditions in which we are living. We try nevertheless to put up with them because all these difficult conditions also contribute to our joy in the Lord. 'The joy of the Lord is my strength.'

I still continue to make my circuits [of the parish] on foot: it's encouraging too. But the poor people of my parish find that painful. They hope to be able to buy

first of all a bicycle frame for me, then the tyres and inner tubes, finally other pieces to complete the bike. This question of a bike is a subject for our prayers and will perhaps be a matter for prayer for you too on Thursday afternoons. Pray for us.

They are often drunk

They are thinking of building us a house but the local population has a lot to do for the State. There are already a few poles standing, but the building goes very slowly. We are still living as lodgers in a house containing three families. There's a certain amount of moral insecurity, because the other families lodging in the same house get drunk each evening. They are true climbers [of palm trees] and lords of palm wine. Our wish is to have our own house.

We are still using a palm-leaf shelter as a chapel. I am encouraged by the results that the Holy Spirit is bringing to the task of preaching the Gospel that I am undertaking throughout the parish. The number of enquirers [those attending

continued overleaf

FROM THE MIDDLE OF NOWHERE

An open-air service

continued from previous page

baptismal classes] is growing rapidly in every village. My first communion service took place in October in a village 15 kms from the parish centre [Bokondo] where 124 believers took their places around the Lord's table. Last Sunday, December 14, the numbers were again encouraging, 210 believers at Holy Communion. Many of these Christians seemed to have been sleeping but now they've got their own parish pastor, they seem to have woken up. 'To God be the glory.'

New responsibilities

I have been invited to lead the baptismal service which will take place at Yalembe 4 January 1981. The senior district pastor has given me this responsibility. About 30 candidates from my parish will also be baptised there.

There's another subject for your prayer meeting. At a committee of all the parish leaders of Yalembe District it has been decided that the Turumbu parish would not only comprise two groups (of villages) but that a third group of about six villages would be added . . . I will make contact with the people of these villages during the third week in January 1981.

Bokondo is a little educational centre with a primary school and a recently created secondary school. Both these schools are like pagan schools. I am in the middle of an evangelistic campaign among the teachers and pupils but the task isn't easy as there are not any other people of goodwill to assist me. I've already begun to organize things by

holding morning prayers for the two schools together before classes begin. The teachers who weren't interested are beginning to accept this routine.

The two headmasters of the Primary School are Catholic Christians, the Secondary School headmaster is a Protestant. The moral standards of the Secondary pupils are very low; most of them are hemp smokers and make their own palm wine. It's shocking. They often come to school drunk and always upset the teachers. From the father of the family and the mother down to the youngest here, all drink alcohol. They don't buy it but make their own palm wine.

The danger of elephants

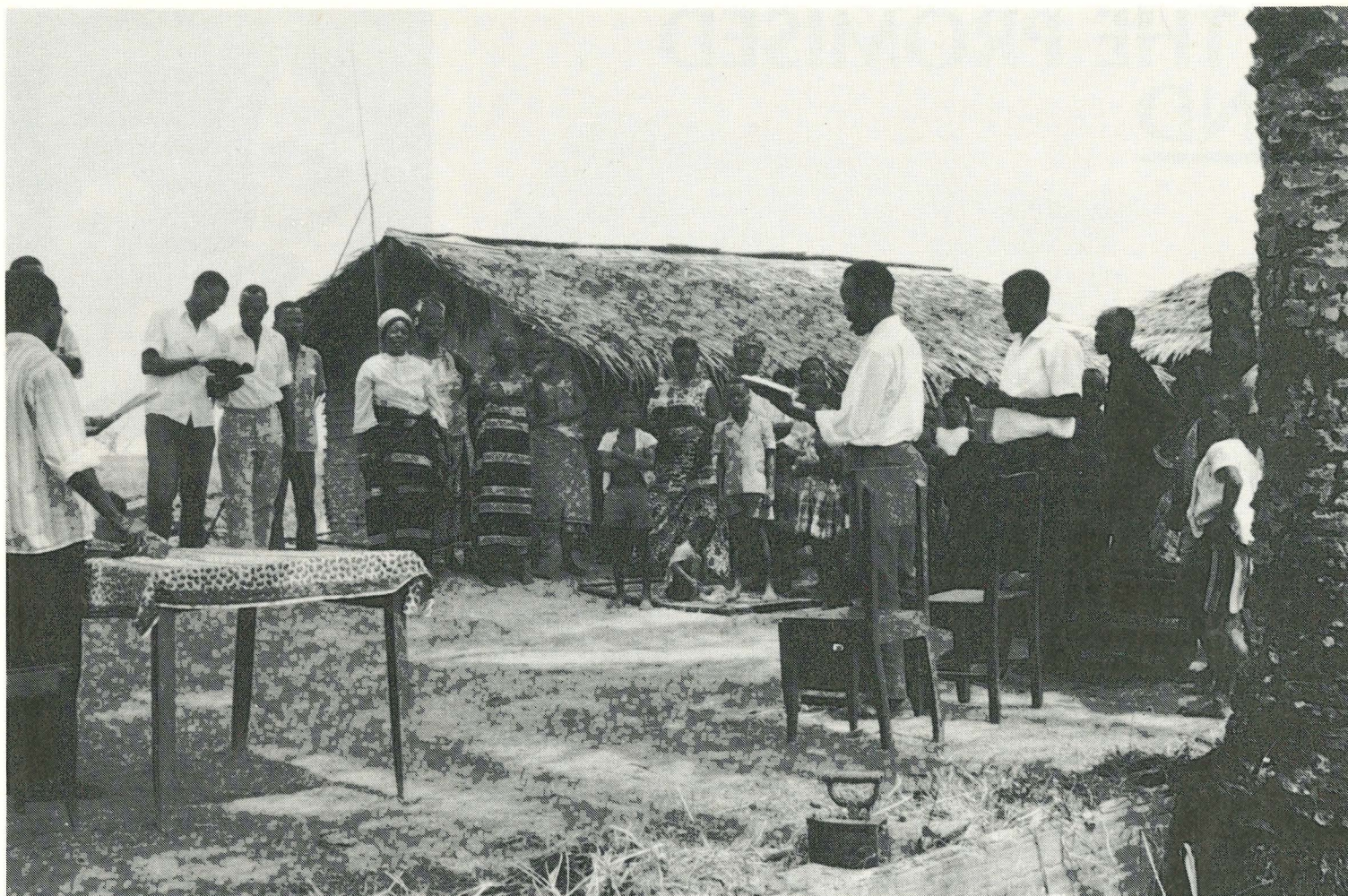
The people in my parish are good cultivators but their fields are pitilessly ravaged by elephants. These elephants are not far from the villages. One day, when I was walking to Yalembe with a deacon through the tall forest, we were nearly ambushed by elephants which were also going toward Yalembe. . . . The next day two of them were killed by hunters not far from Yalembe. . . .

I would like to tell you about a witch-doctor who is sowing distress in many families throughout Basoko zone [the local government district centres on the small town of Basoko]. According to her, every illness is always caused by people of evil influence in the same family. If someone is ill all the extended family is sent to go and be examined by this witch-doctor who claims to cite one or two members of the family as responsible.

The financial burden of healing the sick person will then be given to those suspected. These so-called people of evil



A ladies' meeting



influence are obliged to do the following:

- 1) eat a medicine to prevent them from practicing witchcraft again.
- 2) pay a heavy fine to the local chief, not less than Z500 [£50] for each person cited as a witch.
- 3) These suspects are often stoned by young people in the villages.

Among these poor people one meets fervent Christians like some neighbours of ours. This affair shocks me greatly. These poor people don't go out of their houses any more for fear of being stoned. Consequently I wrote to our senior district pastor to take up the defence of these Christians with the authorities. Pastor Bagoma won't have delayed in writing to the Zone Commissioner for a serious examination of this business. We await reaction of the 'Commissaire de Zone'.

People suffer and lose their possessions because of this lady witch-doctor. There is also insecurity in the Church because of this woman who makes herself rich by citing witches for every illness. There is another important point for your prayers.

Pray for us again please because we are sure that the Almighty is always ready to answer our prayers.

The fines have stopped

Pastor Bagoma subsequently told me that in response to his letter the *Commissaire de Zone* strongly reprimanded the local chief and forbade him to levy fines on supposed witches named by the witch-doctor.

Mama Yenga Yalokombe [Pastor Yenga's wife] has already visited the women of several villages to organise the women's work of the church. She has to preach at least once a week.

Bokondo 16/3/81

I'm pleased to inform you that our journey went well returning from the Regional Assembly. I haven't time to write a lot like I usually do because the carrier of this letter is waiting at the door. I didn't want to miss sending a message of thanks to the missionaries at Yakusu for all their prayers to God for my difficult work in that rural area. Everything seems difficult, even to organize my family life because of the lack of housing. I deem it necessary that

you pray continually for my wife and I so that we retain the importance of our call here in Turumbu.

Bandu 16/4/81

I've safely received your last letter in which you told me about your planned evangelistic stay in the district of Yalikina. I didn't miss joining with you in prayer to ask for the help and guidance of the Holy Spirit in your evangelistic activities.

The Holy Spirit is at work

Concerning the activities in my parish it seemed to me that the Holy Spirit is directing them. . . . For the Holy Communion which took place, 12/4/81, in the parish centre at Bokondo 276 people met around the Lord's table and the offering for that Sunday was Z325 [£32.50]; (three times as much as a normal Sunday offering in Yakusu). The fruitful result of this Holy Communion frightened me but I know that we pray each day for the work of the Holy Spirit in our parish activities. Your prayers again, please.

continued on page 14

IN THE PROMISED LAND

by John and Maria Dyer

In the North Western corner of Brazil is the Federal Territory of Rondônia. It has increased in importance over the years and there are hopes that it may one day become a state in its own right.

They sell their belongings

For about ten years there has been a significant migration to Rondônia of people from other parts of Brazil, particularly from the south which includes the state of Paraná. As a result, new towns have quickly sprung up along the highway which connects Porto Velho in the north of Rondônia to Cuiabá the capital of the state of Mato Grosso. The main attractions of Rondônia are its rich soil and reliable climate, and many families sell everything they own in order to cover the cost of the journey which they believe leads to the 'Promised Land'. Today the forest which once covered the area like a green velvet carpet is showing some bald patches where the land has been turned over to agriculture. In addition to rearing livestock, farmers cultivate coffee, sugar cane, rice, beans and maize. The forests themselves provide a major industry although, because trees are being cut to provide land for agriculture, four-fifths of the usable wood is being burnt.

Unsuitable elements are replaced

The churches in Rondônia find themselves in a very challenging position. The need for a strong and lively Baptist witness here is of considerable importance within the overall programme of missionary outreach pursued by the Brazilian Baptist Convention. One of the difficulties in achieving this aim, has been the influence of pastors unable to lead the churches, but this state of affairs is already changing for the better under the guidance of the new Executive Secretary,

Pastor Ivo Seitz, who was invited to work here by the National Missions Board.

Two more church workers have also come to Rondônia through this Board and it is hoped that even more people will respond to the needs and opportunities of this area which far exceed the strength of the present human resources. The three principal towns in Rondônia are Porto Velho the capital, JiParaná, the second largest, and Vilhena which is strategically important because of its position close to the state border with Mato Grosso. The work of the church can be divided into three

parts:

Future leaders are trained

First, there is the coordinated work of the Baptist work in the state as a whole, facilitated and encouraged by the Executive Junta which is elected at the Annual Assembly of the Baptist Convention of Rondônia/Acre. As in the rest of Brazil the churches are expected to contribute through the cooperative plan to the work of the State Convention which in turn supports the aims and work of the Brazilian Baptist Convention. In this way every Baptist church is involved in a state and a national

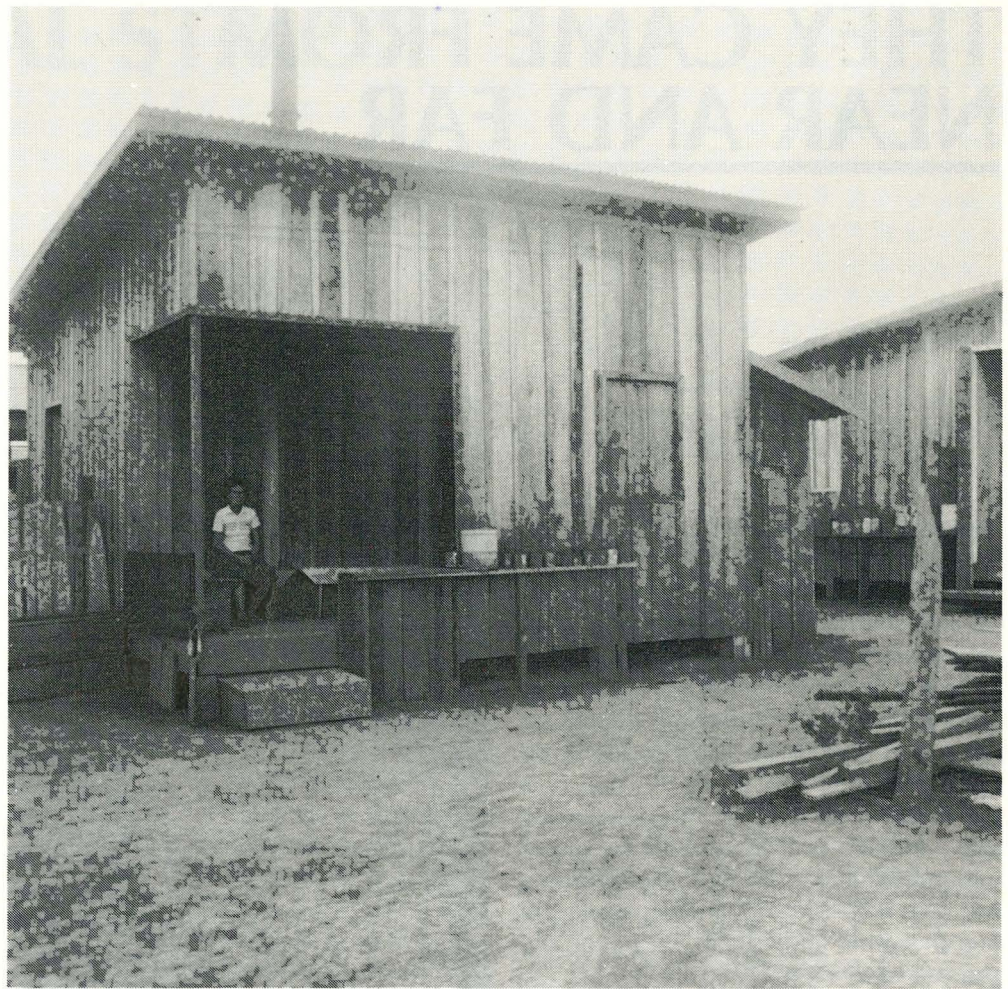


Washing in a local river

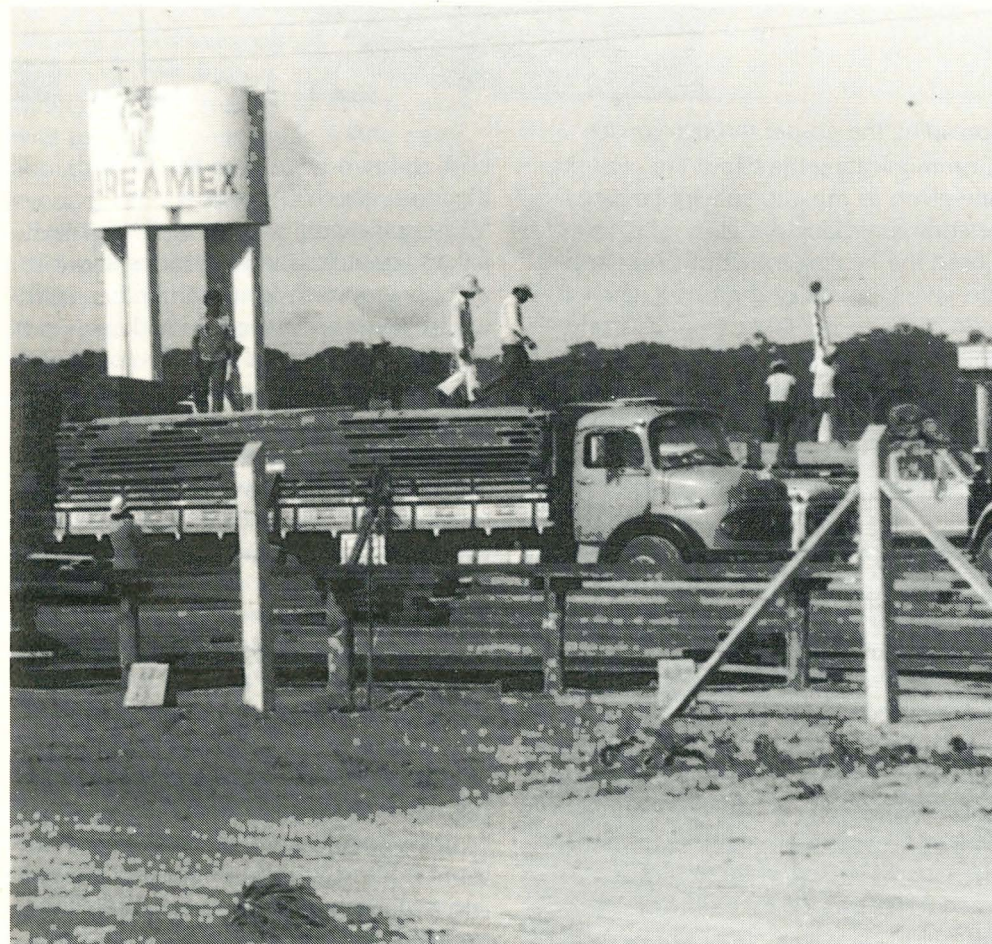
programme of evangelism and church growth. Among the decisions taken at the Annual Assembly last year was one to create a seminary for the preparation of the laity for leadership within the churches of Rondônia and Acre. As there are a number of fellowships without pastoral oversight and to which access is difficult, this kind of programme could do much to fill the gaps in care and teaching.

Travel is only possible for six months

Second, each State Convention consists of a number of associations of Baptist



A typical house



The timber factory

Churches. The one to which we belong is among the largest geographically in Brazil. The churches at the extremes are almost 400 miles apart. Communications are difficult, owing to the very poor condition of the BR 364, the one and only state highway, which has yet to be asphalted. During six months of the year travel is virtually impossible except by plane which is very expensive. However, the churches of the Association of BR 364 hold an annual assembly during Holy Week and various other meetings during the year including a Youth Congress. Our main project at the moment is to provide a conference centre for the use of the churches in the Association.

Already we have a piece of land, but in addition to the funds required to commence building work, we shall be needing to appoint someone responsible for the running and general upkeep of the future centre.

Third, is the role of the local church. In Vilhena, where we are at present working, the arrival of new families has

continued on page 15

THEY CAME FROM NEAR AND FAR

by Stanley Thomas

It was a remarkable experience. I was standing on a platform in the Great Hall of Exeter University, in front of a packed congregation of nearly a thousand people. The galleries were draped with coloured flags from many nations and before me was a table set with bread and wine. There were 40 plates, each with a whole loaf on it, and 40 large glasses each filled with wine. By my side was a lady from Sweden ready to interpret all that was said in English into her own language so that delegates from Europe would understand. At the end of the hall were eight small cubicles, in each of which was a person hunched over a small desk with a microphone at his lips and headphones over his ears. By this means, the message went out simultaneously in ten languages. No wonder the whole congregation was quiet. I had to choose my words with great care.

He shared the gospel

It happened on Sunday morning, 9 August, 1981 at the bi-annual Conference of the International Hospital Christian Fellowship. Leading the service was Francis Grim from South Africa, a remarkable man by any standards. 40 years ago, after the death of his father, he felt concerned to share the gospel with patients in the hospitals of the world. 'More people pass through the hospitals than through the churches' became his slogan and, beginning in his own country, he travelled around the world setting up a group in each of the countries he visited. The company I saw before me represented 107 different nations and bore ample tribute to the dedication and enthusiasm of Francis and his wife Erasmia.

It was my privilege to give the message and preside at the Communion Service.

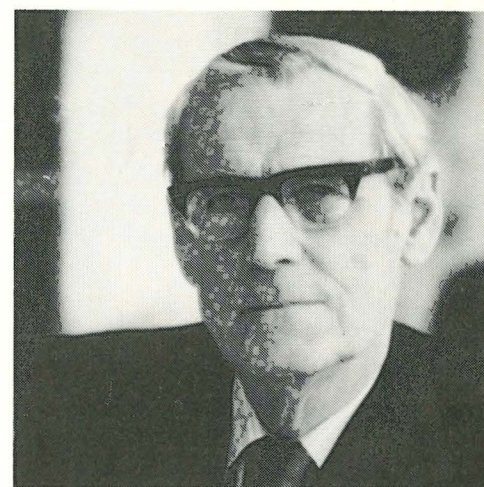


Spreading the gospel through service

'Communicating the Christ life' was the title given to me and so I spoke simply of communicating the glory of God in Christ, the healing touch of Christ and the saving power of the Cross. Then 40 men came to the table, from as many countries, each taking a loaf and distributing it among the congregation. As we held a fragment of bread, thanks were given and we ate together. Then the 40 men came again and each took a glass of wine, passing it from hand to hand until all had received. We stood to sing a hymn and then moved out into the sunshine to reflect on the miracle of what we had shared.

They discussed communication

Here were Christians from more than a hundred countries. They came from Argentina and Austria, Belgium and Bhutan, Denmark and Ethiopia, Germany and Guadeloupe and dozens more places. The speakers were from Thessalonica, Hawaii, the Caribbean, the



USA and two were from the United Kingdom. The theme was 'Communication' and for ten days they talked about it, asked questions about it and prayed much for the Churches in the world. We were given a remarkable booklet with detailed requests for prayer from each of the countries represented at the Conference and this was worked through at a daily session when an inspirational address was given followed by prayer groups. The method was most effective.

If we sometimes feel like Elijah who cried, 'I, even I only, am left,' we, like him can take courage from the fact that God has many witnesses throughout the world. For Elijah it was seven thousand, but for us it is many millions who cry 'Worthy is the Lamb who was slain — to Him be blessing and honour and glory and might for ever and ever.' And all the people said 'Amen.'

THE COASTAL STRIP OF PARANÁ

by David Brown

Ask a non-Brazilian what he knows about Brazil and he will immediately think of two things, coffee and football. It is true, as the song says, that 'There is an awful lot of coffee in Brazil' and it is also true that the average Brazilian youth lives, breathes and thinks *futebol* (as it is called here). However, anyone who has spent a little time in Brazil will tell you that there is much more to the country than coffee and football. It is a country of great contrasts, from beautiful modern cities and huge industrial centres, to hot sticky jungles and forests, from high cultural standards with all 'mod cons', to the Indian living now as he has since time began.

We saw needs everywhere

Sheila my wife, and I, were invited by the Paraná Baptist State Convention to work with them and on learning a little more about the state, we could see needs in every direction. There was a need for urban evangelism, in the huge cities with their millions of people living without Christ and without hope in the world. There was also a tremendous need for evangelism, pastoral care and social work in the interior undeveloped areas.

Eventually we were made abundantly aware of the Lord's will and moved to the small town of Paranagua on the coastal strip called Litoral. Paranagua is Brazil's busiest port through which the majority of Brazil's coffee and soya beans are exported.

50 miles of dirt

We are working with the Association of Baptist Churches of the Litoral. The area is very beautiful with forests, rivers, mountains, beaches and islands, and to look at the area from high up is a breathtaking experience in which one is compelled to glory in our great Creator

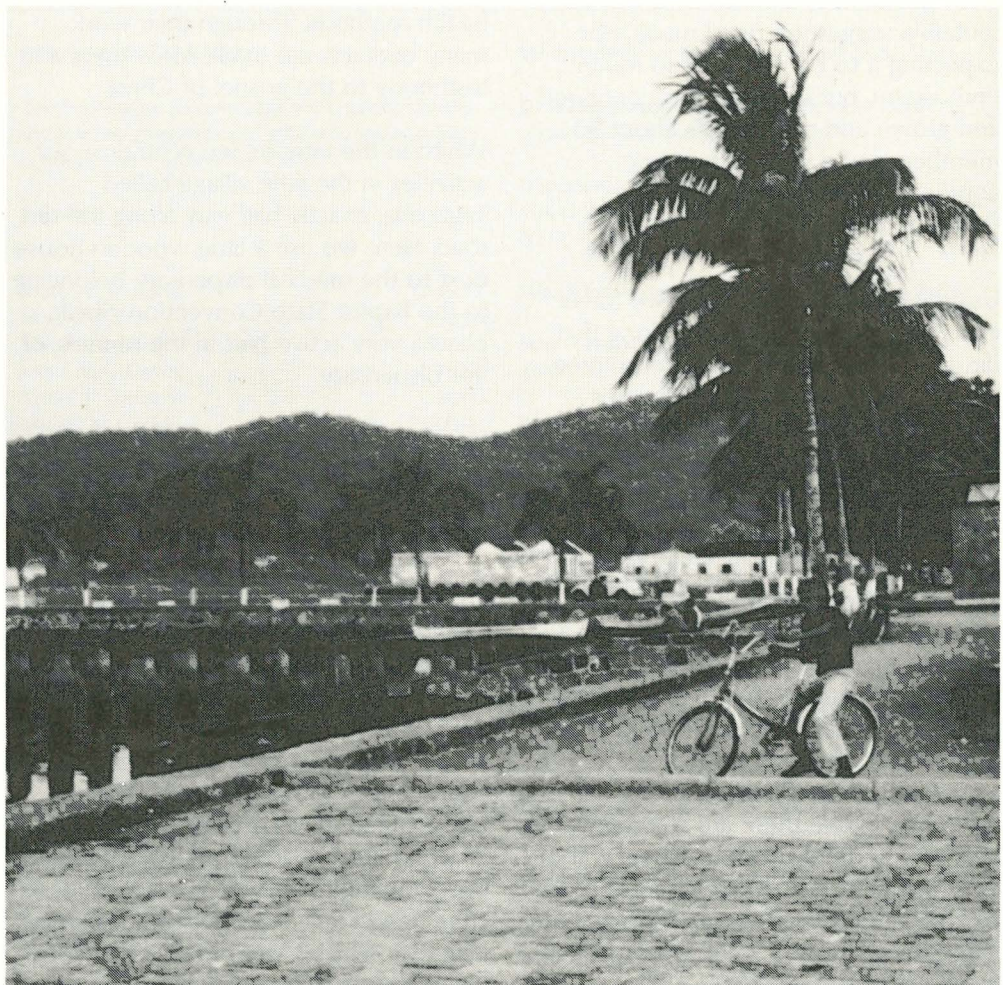
as 'the firmament sheweth His handiwork'. Many parts of this area, together with the islands, can only be reached by sea or river, which means that transport is anything from a small cabin launch to a two-man dug out canoe. The roads are generally poor, and the only road along the coastal strip where we work is 50 miles of dirt and stone which, depending on the weather, can give rise to a dust storm at one time and become a mudbath at another time.

From Paranagua we take care of the Association work. As I am the secretary,

treasurer and coordinator of both young people's and men's work, you can imagine that there is always plenty of administration and planning to do. Monthly meetings are held for pastors and workers of the Association, in which we discuss various needs and plan future visits and developments.

The Association is very poor in pastors, having 16 churches with another six congregations to care for, with only

continued overleaf



San Antonina in the Litoral

THE COASTAL STRIP OF PARANÁ

continued from previous page

three full time workers including myself, another two who divide their time between secular work and the pastoral ministry, and one retired pastor who helps one of the churches once or twice a month. Each year we organize congresses for the men and young people. These are sources of great blessing, and their benefits are very apparent in the churches.

A choir is formed

One of my personal delights during last year was the formation of a Male Voice Choir made up of members of the churches of our Association. It was a tentative suggestion that I made, not expecting it to be met with so much enthusiasm, but the choir has continued and grown and now boasts about 50 members and a very enthusiastic conductor. It is my own little bit of Wales here in Brazil.

Using Paranagua as our base we travel every week into the interior along that dirt road I mentioned, and spend three to four days each week, sometimes longer, visiting the small church fellowships along this road.

The people are generally very poor, living either off the land, bananas being their main crop, or off the sea, fishing and selling what they catch. In every sense of the word these people are without orientation. This is true socially and economically in that they know little of modern farming or fishing, as education is very poor, and also spiritually, in that there are so many churches and individual believers without Bible teaching, and in dire need of pastoral care. We praise God that we are being used in a very small way to meet some of these needs.



The road to Potinga

Many contacts are made

Living in this area is another BMS couple Frank and Peggy Gouthwaite, who are agricultural missionaries being used by the Lord to demonstrate farming and health methods. Through their work many contacts are made for witness and testimony to the gospel of Christ.

Whilst in the interior, we centralize our activities in the little village called Tagaçaba, exactly half way along the dirt road. Here we use a little wooden house next to the medical dispensary belonging to the Baptist State Convention. Sheila plays a very active part in the running of this dispensary.

However, our main work during our three years in this area is the pastoral care of four small churches along this interior road.

The four churches are in the small villages of Potinga, Tagaçaba, Assungui and Serra Negra. Each church has about 50 members, half of whom are unable to read, all of whom are poor and have as yet no possible means of financially supporting a pastoral ministry. Yet in each church we have seen growth, progress and vision. I have had the joy of baptizing new believers in each of these churches. In fact, together with the other churches which I visit in our Association, I have baptized over 200 believers

during my three years ministry.

They give so much

We have seen real sacrificial giving from these people especially when it comes to a missionary offering. The average missionary offering would be at least equivalent to one month's normal offerings, sometimes doubling it and this amount is raised three times a year.

One of the most encouraging signs is to see these people making every possible effort to get to the Lord's house to worship with the Lord's people. Some will walk many miles through very difficult country.

In Potinga, we have just completed a new *templo* (chapel). Here we use the word church only to denote believers, not buildings. The members have, through very generous offerings, bought every brick and bag of cement. One of the hardest tasks I have ever done is to take sand from the river bed using only a bucket and wheelbarrow — we managed to move several tons in this way. Eventually we arrived at the stage where we required wood for the framework of the roof, but did not have enough money to purchase it. We called a church meeting and we prayed. Afterwards two brothers said that they would provide the wood. They gave up two weeks of working on their own land



and went off into the forest to find a hard wood tree. They felled it, debranched it and cut 27 beams, 15 cm x 5 cm x 4 metres long, from this tree by hand, using a two-man saw. It was another blessing from God and a proof of the 'zeal of thine house' that these dear brethren have.

They have faith and hope

In Tagaçaba there is a church with vision, already planning to build their own manse for their future Brazilian pastor, whom they believe the Lord will one day provide. Here we have a group of young people zealous to learn and to take the gospel to the unbeliever.

Assunguni is an older fellowship and further off the beaten track than the other churches, but it is still enthusiastic about worship and outreach. We held a week of prayer for mission here recently and had over 50 present every night. Many had walked to the meetings along the forest paths in the dark with their little paraffin lamps: jam jars with a wick through the lid. This church has at this moment a missionary in Spain.

Serra Negra is also an energetic fellowship where we have seen some dramatic conversions and a real growth in grace. Three years ago the church, torn with strife and tension, had 17 members but is now a very happy fellowship numbering almost 60. For many years, travel by river was the only means of communication, and the church on the river bank was in a good strategic position, but a few years ago the government opened up the road through the forests and gradually every house was transferred to the road, leaving the *templo* isolated with the nearest member living over a mile away.

After various discussions we were able to convince the fellowship of the possibility of carefully dismantling the building and rebuilding it on the side of the road. It took a little while for the idea to catch light, but once it did we were able to complete the move, after installing electricity and repainting it in time for Christmas 1980. What rejoicing there was as we completed the task of taking the temple to the church, i.e., the people.

Join with us

Our greatest concern at the moment is

that while we are on furlough for a year, the churches will remain faithful to their Lord, maintaining their zeal and unity. We ask you to join with us in prayer. Our great desire is to return to these needy people and to continue the work the Lord has given us to do.

We rejoice in what He is doing, often in spite of our weaknesses, but we are humbled to think that He has allowed us to be a small part of His triumphant continuing work.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (15 September-5 October 1981)

Legacies

	£	p
Mrs I W Andrews	3,549.77	
Miss C G Bird	50.00	
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Medical Work: Anon (SE24): £10.00.

MISSIONARY MOVEMENTS

Arrivals

Mr S Mantle on 6 October from Tondo, Zaire

Mr D Aubrey on 11 October from Tondo, Zaire

Dr R Henderson-Smith on 14 October from Chandraghona, Bangladesh

Departures

Mrs G Wotton on 21 September for Curitiba, Brazil

Miss S Evans on 22 September for Yakusu, Zaire

Miss A Horsfall on 22 September for Kisangani, Zaire

Rev V and Mrs Lewis on 22 September for Kinshasa, Zaire

Mrs I Masters on 22 September for Yakusu, Zaire

Dr A and Mrs Hopkins and family on 24 September for Pimu, Zaire

Mrs F Phillips on 30 September for Kathmandu, Nepal

Mr I Morris on 4 October for Upper Volta and Tondo, Zaire

Rev P and Mrs Cousins and family on 6 October for Sinop, Brazil

Mr M Smith on 8 October for Yakusu, Zaire

Rev G and Mrs Grose on 11 October for Delhi, India

FROM THE MIDDLE OF NOWHERE

continued from page 7

The work of building my house seems to be going well. The Christians are beginning to bring 'nde' palm roofing thatch.

So as to get some order in the Secondary School it needed some technical effort on my part. In two months we've finished building two classrooms. The teachers, the head and I twice walked 10 kms to cut 'nde' which we transported ourselves. Sometimes it's discouraging but the contents of my thesis greatly encourage me when I think of the effects of the first missionaries and Christians in this region.

We have started a programme of prayer

meetings, every Thursday at 5 pm. It's a special meeting for deacons, deaconesses and catechists [untrained lay-pastors]. We have also established morning prayers at the little State dispensary at the end of the Bokondo village.

I need a rest, which is why my wife and I have come to Rev Lotumbe's at Bandu for a few days.

She is courageous and wise

My wife is going to the women's conference at Yangambi. When we were at EBT I didn't realize her zeal but now I'm surprised by her courage in front of the ladies of the parish. She talks very

wisely.

My bicycle needs some new parts. Soon I shall have to go everywhere on foot again. I need to change the tyres and the axles.

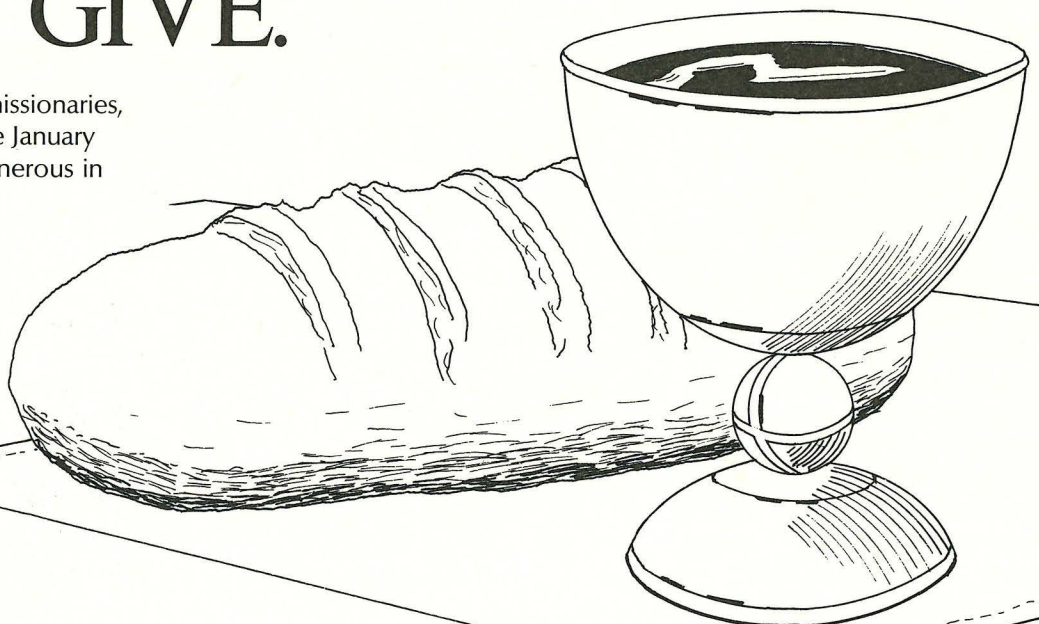
Paraffin is no longer seen here and salt is very rare. Since the beginning of the month we haven't had any salt in our food. A small bar of soap costs Z4 [40p]. Despite all this we confess that God is our good shepherd.

Our brotherly greetings in the Lord to all of you at EBT.

Your former student,
Yenga Taingwaingwa W'Alifi.

'FREELY HAVE YOU RECEIVED, FREELY GIVE.'

Please remember the retired missionaries, the widows and orphans at the January communion service and be generous in giving your support.



IN THE PROMISED LAND

continued from page 9

been of fundamental importance to the growth and development of Baptist witness. During the past year the membership has more than doubled and now stands at 33. This rate of growth is almost entirely due to the inflow of new folk from the rest of Brazil. The church in Vilhena has a two-fold opportunity: to provide a welcome for the new-comers, in particular those coming from other Baptist churches, and to put to use the gifts and talents which these new-comers bring for the service of God. It is sometimes true that when people are seeking one thing they find another. Most people coming from Vilhena are hoping to make money and this is often reflected in the fact that little time is set aside for the things of God. This we are trying to counteract.

However, it is not because great numbers are coming to know Christ that we are working in Vilhena. There are conversions, but in common with other evangelical churches in this town, we are not seeing dramatic results.

What drives us on is the conviction that there is required a meeting-point between the purposes of God and the searchings of mankind. The church is called to be at that meeting-point and we are called to serve the church.

Looking beyond themselves

We have seen a number of encouraging signs recently. At our last church meeting, the members voted to create a fund for the relief of those in special need. What was surprising about the vote taken was that this fund is to be made available not only to church folk, but to those outside the church as well. Another excellent sign is the willingness of folk to open their homes for informal meetings and worship using special

occasions such as birthdays and anniversaries to invite non-committed friends and neighbours to hear the Gospel. More folk, too, are bringing others to church, which reflects much patient testimony during the week.

As missionaries we must ask ourselves what our objectives should be before God in the light of our circumstances. Certainly we ought to be enablers of God's people, catching the vision of what He is doing and sharing it with them until the vision becomes their own, backed by their enthusiasm to carry it through. We ought also to be encouragers of God's people, recognizing the gifts and talents they

have and creating opportunities for Christian service and witness.

Another of our objectives is to prepare the church for the day when it can call a Brazilian pastor. Preparation involves the building of a pastor's house. Such a challenge, although not easy, sharpens the vision and spurs the enthusiasm without which little or nothing could be achieved. We see ourselves as a link in the chain of God's purposes, by no means indispensable when the time comes to move on, but for the moment secure in the knowledge that this is the right place for us to be.



The sawmill, Vilhena

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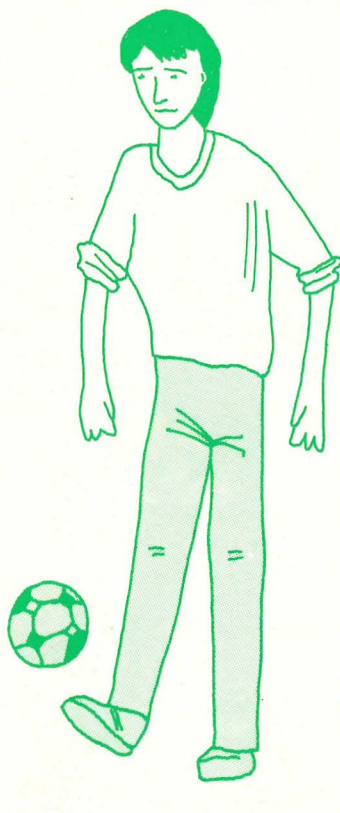
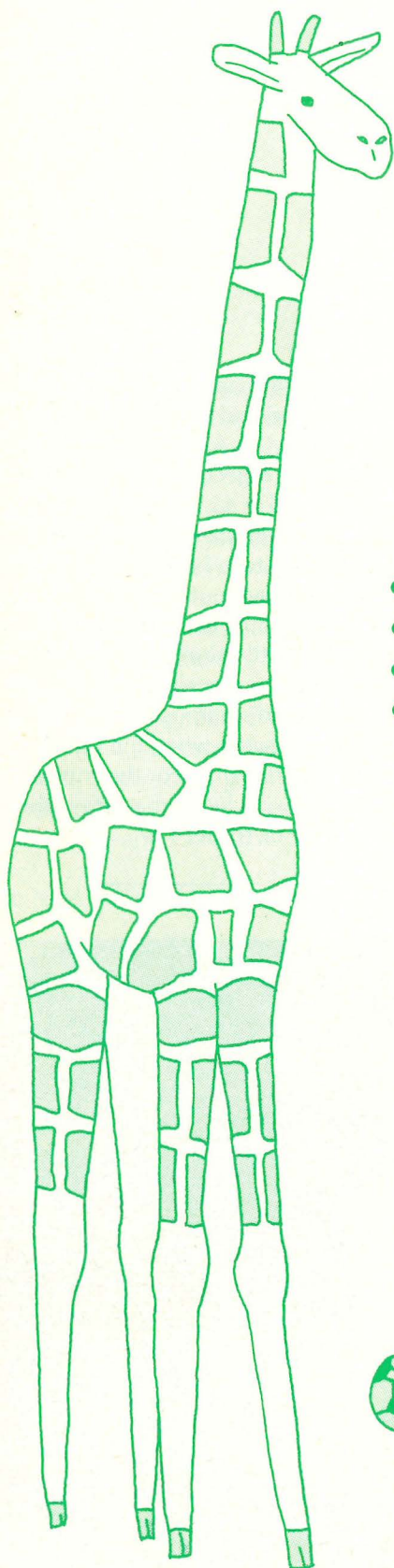
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We have received reports recently of the progress of gospel witness in parts of the diocese of Cuttack, India, resulting in between 300 and 400 converts being added to the church. News from Zaire speaks of baptismal services, not in ones and twos, but in hundreds. We hear, too, of the increase in members of the Baptist churches in Brazil. All such reports are encouraging to the hearers and, most would claim, are a justification for all the effort put in by missionaries and all the support offered by those at home in declaring the gospel overseas.

Such accounts are often judged to be the yardsticks by which the success or failure of our mission overseas is to be assessed. But are we to assume that when there are no reports of conversions or when an area has no returns of recently baptized members then mission in that area has failed? The seven uneventful years, as far as converts were concerned, through which Carey laboured before Krishna Pal was baptized, are they to be reported as unproductive?

A different way of reckoning

Numerical growth, of course, is not unimportant. It can be indicative of the obedience or disobedience of a church, but we need to remember that God's arithmetic is different from ours. So often it is concerned with representative numbers: the few which stand for the many, the part which represents the whole.

When the letters of the New Testament are read it is hard to discover in them any exhortation to conduct evangelistic campaigns, or any methods to increase numbers. The thought of mission in so much of this correspondence is to do with sacrifice rather than statistics.

It is not out of place to pray for the numerical growth of the Christian Church in such places as Bangladesh, Sri Lanka and other places where the Christian community is a tiny minority of the whole. Without any hesitation we can rejoice when new members are added to those Churches, but we must also remember that God's power is not weakened or his glory diminished if, as with Gideon, numbers are even reduced.

Faithful witness counts for much

In a book published a number of years ago Roland Allen urges us not to forget that the Alpha and Omega of mission is Christ and his appearing. We are engaged to manifest him, to unfold his nature, to demonstrate his power and to reveal his glory. With such a Christ-centred hope statistics are put in their right place. The value of the human soul can never be exaggerated, yet Christ is more than Christians. Our hope is Christ, not men and if we are forever thinking in terms of converts we tend to exaggerate the importance of numbers, whereas if the question which occupies the focus of our thinking is 'Can I find signs of Christ?' 'Is he being revealed?' 'Are we manifesting the nature, the power, and the grace of Christ in bringing back to the Father a world which has gone astray?' — then numbers assume their proper place. We are not indifferent to them, indeed we become more eager to reveal our Lord to all people. While rejoicing in the increase to the Church when it occurs let us also rejoice in the faithful witness through frustrations and disappointment of our missionaries even when such increases do not happen. Their very presence in a land, far from home, speaks of a caring God who has called them to serve in his name and reveal the glory of his love. Their being there makes real the presence of him who called them 'To be where he is'. Their service declares the one who came not to be served but to serve. In this we can rejoice.

WADING UP TO ONE'S THIGHS

by Sheila Brown

When David my husband and I came to Brazil in 1977, my role was principally that of wife and mother to work alongside my husband and care for the family. But being a nurse I felt sure that the Lord would find work for me to do using these skills.

We had heard about the state of Paraná and believed that that was where the Lord wanted us to work. We had also heard of the witness being made in the association of the *Litoral* (this means coast). After several visits to the *Litoral*, one being a four day stay, we felt sure

that the Lord was calling us to work in this association.

One thing I should mention at this point is that no doctor, nurse or teacher coming from another country is allowed to practise his skills in Brazil without revalidation. This is an assessment, by the Department of Education and Culture, of the foreign qualifications compared with the Brazilian. Therefore, before leaving Curitiba to live at Paranaguá, I started the long process of revalidation. First, several translations of my qualifications were required plus authentications, letters and

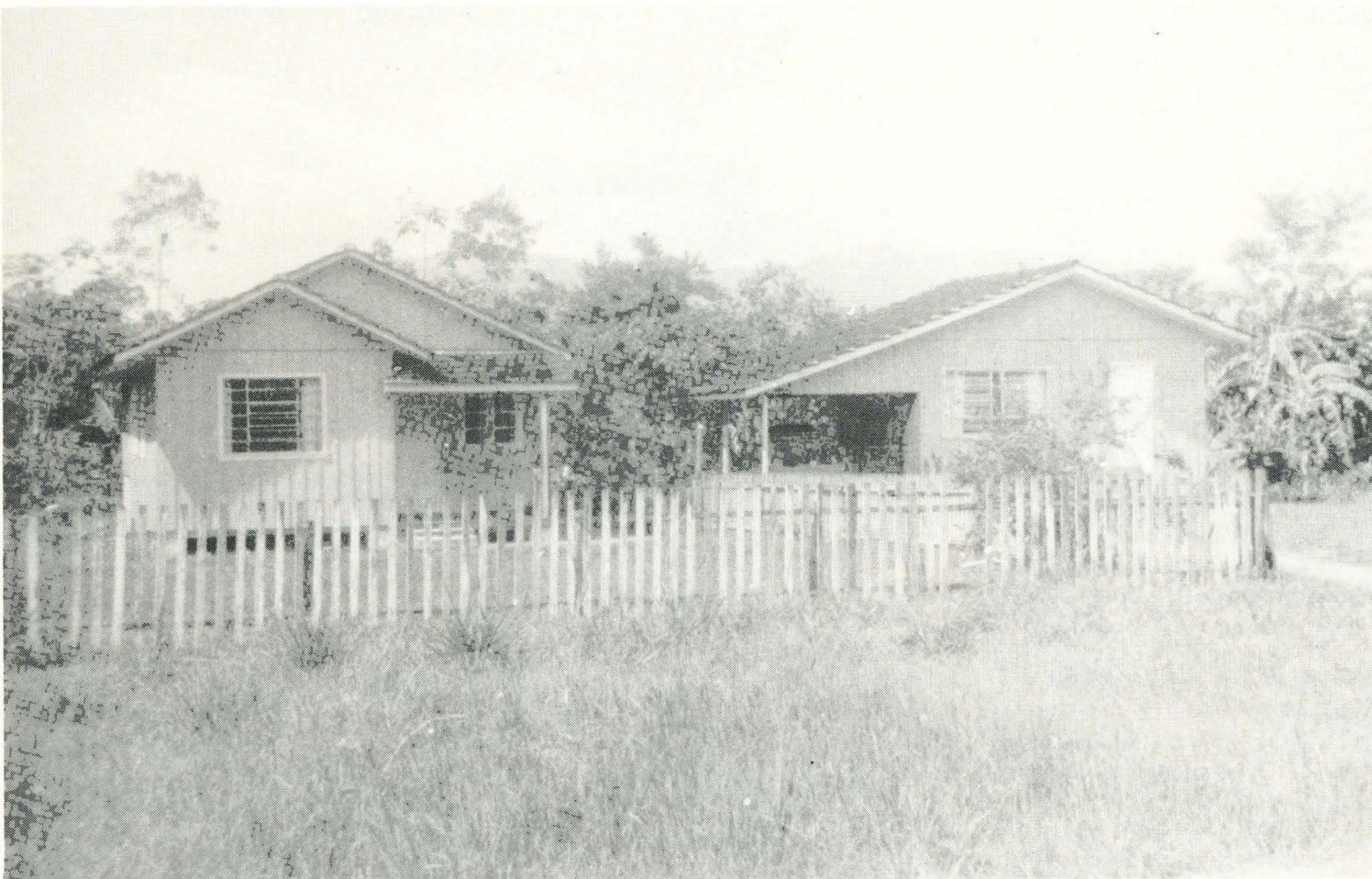
certificates. When these things were in order, then I could begin — but the beginning is most definitely not the end, especially in Brazil. To cut a very long story short suffice it to say that now, after nearly three years, I have just completed all the necessary examinations. These included papers in Geography, the History of Brazil, Portuguese, Social Studies, Hospital Administration and Public Health. I asked why I had to do Public Health since I had done all that in England. The Director of the Nursing School said, '... because it's different here!' and it is! Perhaps the length of time taken was partly my fault. I chose to take each subject separately, but it was a valuable experience.

The plans to give health talks

To go back to the *Litoral*. We arrived in Paranaguá, the main city of the coastal strip and a thriving port, in January 1978. Our two daughters were studying in São Paulo at St Paul's, the British School where they had been since our arrival in Brazil. Our son Paul was still with us and attending the local Brazilian school. I knew at the time that the Baptist Convention of Paraná had a medical dispensary at Tagaçaba with a Brazilian nurse in attendance, whose husband was the pastor of three churches in the region. My idea at the time was to visit this dispensary once or twice a month and give health talks to the patients in the waiting room and also to the women in the churches. At that time, Selma the nurse, was attending an average of 20 patients a day. This plan, however, did not come to fruition because in July 1978 Selma resigned. Both she and her husband had frequently been ill and so the dispensary was to be closed. Before taking this action however, the Secretary of the Paraná Baptist Convention asked if I would be prepared to take over the



Tagaçaba church



The dispensary

work of the dispensary.

Tagaçaba is some 110 kilometres from Paranaguá where we were living. My son was in school in our town and if we moved to Tagaçaba it would mean uprooting him from that school and restarting him at Tagaçaba where there was only a very sub-standard school. We made this a matter of much thought and prayer and I was led to say that I could not take on the work completely, nor could I accept it permanently. I would, however open the clinic three days a week until such time as a new Brazilian nurse was appointed. When that occurred I would help in the way I had been thinking, namely, health talks.

I started there at the beginning of September 1978 opening the clinic on Fridays, Saturdays and Mondays. With these arrangements we were in Tagaçaba at the weekend using the house alongside the dispensary and we were in Paranaguá during the week. This enabled Paul to stay at his school and David to do the work of the association with which he was charged. Because the dispensary was open only three days instead of five, the people came in, what

seemed like, droves. I was attending 50 or even 60 patients a day, starting at 8am. On one memorable day between 8am and 7pm I attended no less than 90 patients.

An unused asset

The people of this region are poor, living mainly off the land, or by fishing — the way their fathers have done for generations. The usual maladies which we treat are skin infections or infestations, anaemia and digestive disorders brought about through lack of hygiene and poor nutrition. The whole family, father, mother and, usually, seven or eight children live in a two-roomed wooden shack. Sometimes the roof is tiled but usually it's just banana leaves. The sad thing is that these families have six or seven acres of land, but do not have the capability to utilize it. It is a vicious circle. Lack of education leads to bad health and malnutrition leads to an inability to learn. As well as the normal ailments and childhood diseases, we have the accidents and the emergencies. Cuts and wounds at work or in the home are usually brought to our attention only after they have become infected. One of the emergencies which

is most common is that of a woman in labour. Although they are given strict instructions to have consultations with the doctor and to arrange to have their baby delivered in one of the two maternity hospitals, it is not easy for them, in fact, to do this. The hospitals are 40 and 60 kilometres distant. The largest and most modern is in Antonina, 60 kilometres on the way back to Paranaguá, whilst the second is at Guaraqueçaba, 40 kilometres in the other direction. Both are on a dirt road which has been very bad lately because of floods. In fact for three weeks the road was quite impassable.

In May 1979 I was joined by a Brazilian nurse, Maria Luiza de Jesus Oliveira, who is a missionary nurse with the Brazilian National Mission Board. After doing her nurses training she felt God's call to missionary work and entered the theological seminary at Rio de Janeiro, her home city. Luiza completed her three years' training and although at one time she thought about serving in India,

continued overleaf

WADING UP TO ONE'S THIGHS

continued from previous page

she became convinced that the Lord was calling her to work in Brazil. It was at this time that the Paraná State Convention sent a request to the National Missions Board for a nurse to work at Tagaçaba. The General Secretary of the Board sent Luiza to visit the dispensary and, after seeing the work and praying for the Lord's guidance, she accepted the call. She was accepted by the Candidate Board as a missionary/nurse on the *Litoral Paranaense*.

The women are real workers

After Luiza arrived I was free to do more work with the women in the churches. I had been elected Leader of the *Sociedades Feminas do Litoral* (The Ladies Society of the Litoral). It was my job to coordinate the women's work in the whole of the association. The work of the Ladies' societies in Brazil is fundamentally missionary minded. There are State Missions, National Missions and Foreign Missions. There are special campaigns nation wide during certain months of the year, with particular programmes, weeks-of-prayer and special offerings.

Each of these Ladies' Societies has *grupos de interesse* (interest groups). The number of such groups varies with the size of the Society, but always there are: *Cultural Espiritual, Evangelismo, Sociabilidade* and *Ação Social*.

The first is the spiritual culture or growth group whose task is to encourage the spiritual growth of individual members. It provides studies on prayer or stewardship and encourages the members to have daily prayer and Bible study times in their own home and with their family. The group also organizes corporate prayer meetings, house meetings and the like.



This house is typical of many

The second group, obviously to do with evangelism, concentrates on visitation, personal witness, including house meetings or home visits and on the distribution of tracts.

The third group concerns itself with the social side and arranges special teas or lunches, but more particularly with welcoming any newcomer, not only in the church but in the society also. This group has a part to play as well in visiting sick people and those who have shown an interest in the gospel.

Social action is the task of the fourth group. Their job is to help the less privileged. This group holds campaigns for clothing, for milk and for medicines. Most Societies also have what is called *Cesta de Amor* — basket of love — which is literally a basket or box. This is placed at the front of the church or in some other prominent place in the hall or doorway and, at any time, people can place in it their gifts of food. Yet another group in a Society is the *Rol dos Bebês*, or cradle roll. This also is a means of evangelism for they not only enrol the

babies of members of the Society, or the babies of members of the church, they will visit any baby born in the neighbourhood, or a baby of friends of members.

Once again my plans for health education did not come to fruition, although I did give health talks in some of our churches. There is an organization for girls between 9 and 16 years old called *Mensageiras do Rei*, which translated means, 'Messengers for the King'. They hold an annual camp. The one for our association is usually held in July and for three years it was held in Tagaçaba and then last year in Guaraqueçaba. The fact that it was held in Tagaçaba helped Luiza and I to take part in the camp as well as attend the patients in the clinic. I have been able to give health talks in several of these camps for girls. This last year, however, it was not possible for me to attend apart from the first day.



It happened on a petroleess day

Some of the people make no distinction between Sunday or holidays and ordinary days. They come at any time or on any day with something that is not an emergency. Often we have to be firm and insist that they attend at the right time otherwise we would be on duty all the hours there are. The dispensary is

open Monday to Friday, 9am to 12 noon and 2pm to 4pm, but the patients are always there by 8am and the door is seldom closed until after 5pm. It is open on Saturday once a month when the doctor and dentist are there. But the last two or three months the doctor has not been able to arrive because heavy rains have made the road impassable. He is a doctor from one of the largest hospitals in Curitiba and works voluntarily. The dentist also gives her services free and has a practice in Curitiba. She only does extractions, no fillings.

One of the emergencies with which Luiza had to deal recently was a lady who had had a miscarriage. This woman was already mother to nine children and, at this time, was six months pregnant. Her husband had arrived at the dispensary at 1.30pm on a Sunday afternoon, asking if one of the nurses could go to his wife who had aborted at 7am. Our first question was, why had he waited until now to ask for help? He said they had tried home remedies first! The



David and Sheila Brown

continued on page 31

AN ELECTIVE PERIOD

by Sarah Miller

During their training, medical students are encouraged to do an elective period in a hospital overseas. A number of trainee doctors seek to do this part of their studies in a mission hospital. Sarah Miller did hers at a hospital in Nepal.

I had arranged through Mr Stanley Mudd, Assistant Secretary (Overseas) of the Baptist Missionary Society, to do my six weeks elective period of training with the United Mission to Nepal. The BMS is a partner in this cooperative mission enterprise and the hospital chosen for my stay is in the village of Amp Pipal in the Gorkha district.

After an eventful week in Delhi, supposedly finding my feet in Asia, I flew on to Kathmandu and stayed at the UMN House with BMS missionaries Trevor and Stella King. The few days in the capital was to help me to acclimatise to Nepal. Sadly I had a bout of 'Delhi Belly' but fortunately this did not last long and soon I was able to use my time to explore the fascinating capital city. It is a town full of Hindu temples, Buddhist shrines, bazaars and hash.

But the time came for me to move on. This meant a five hour bus journey as far as the road would take me. Then I had to use a porter to carry my luggage and begin the seven and a half hour climb up the mountains to Amp Pipal.

The hospital is a half hour's walk below the small village from which it takes its name — a village of some 300 people whose houses are scattered in groups over the hillside.

I stayed with another BMS missionary, Joyce Brown, the Community Health Organizer, who lives in a simple but comfortable house.

I think Joyce was very glad to have some company since she misses England and has to face considerable problems with the community health staff at the moment. They are not very cooperative and are demanding more money, together with an upgrading of their position. My time was divided equally between the hospital which is officially a 35 bed one, though there were never less than 60 patients and the Community Health Clinics in two villages a few hours walk away from Amp Pipal.

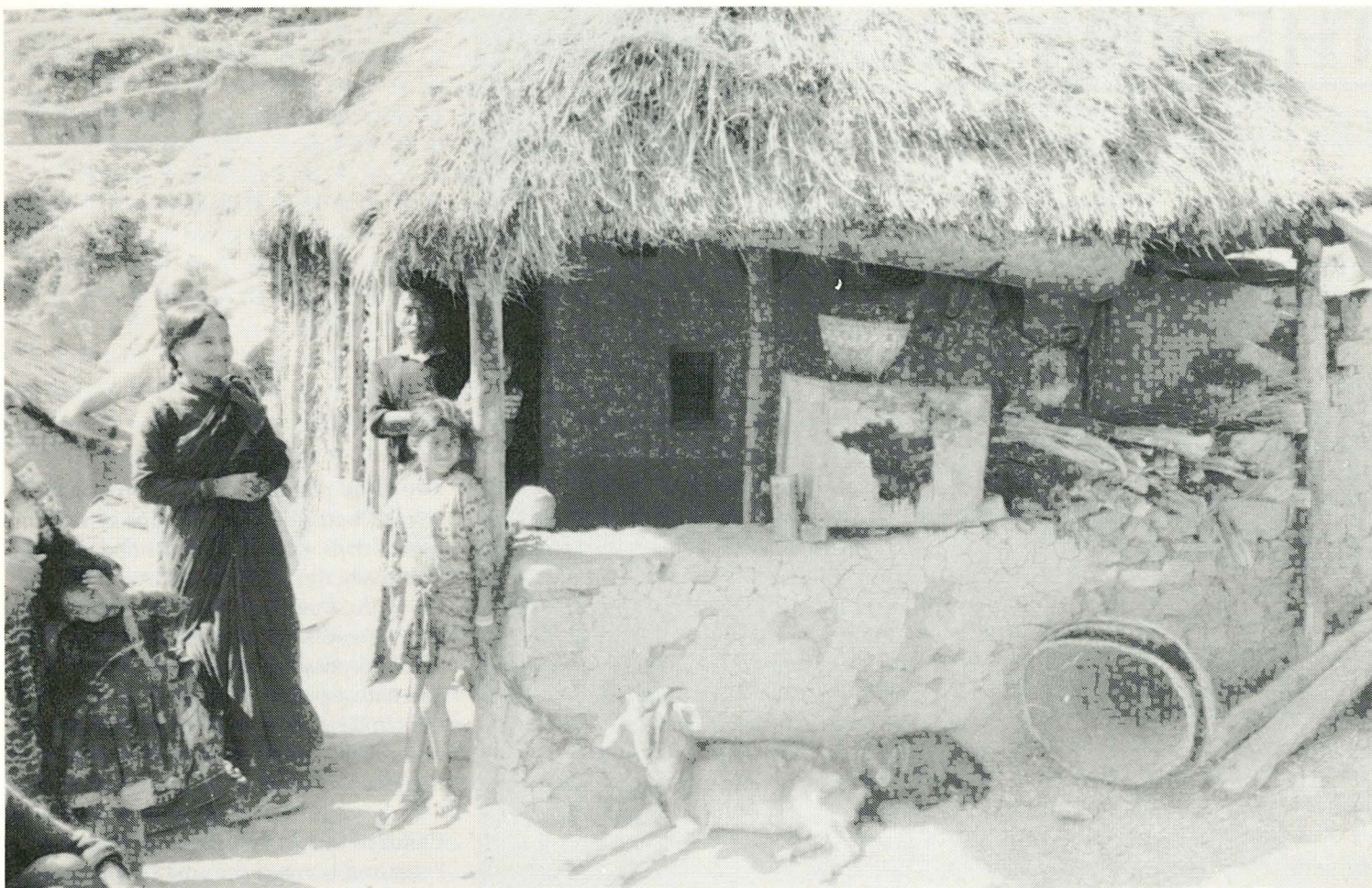
In the hospital I took part in the ward

rounds, the out-patients' clinics and generally helped in the treatment room giving injections, dressing sores and extracting teeth.

The hospital itself was reasonably clean by Asian standards and was served by four western doctors attached to the mission, backed up by mostly Nepali nursing staff. Unfortunately there are a number of problems between the western and Nepali staff. These arise because the Nepali staff are agitating for more money and also because those employed by the UMN are not on a



The hospital in the hills



Nepalis by their home

pension scheme whereas government employees are. Because the UMN never know when their work may be taken over by the government they feel unable to enter into long term commitments such as pension schemes.

Common diseases seen in the hospital were tuberculosis (for which I did some statistical research), typhoid, dysentery, leprosy and chronic infections. There were limited medicines available and only the very basic laboratory tests to aid diagnosis. This was, naturally, a complete contrast with medicine as I knew it in Southampton.

The Community Health Clinics held daily in the hospital and weekly in the surrounding villages are run by trained Nepali Health assistants and Auxiliary nurse midwives under Joyce Brown's supervision.

The clinics were for Under-5s and patients were examined and given simple treatment or referred to the hospital when necessary.

I was involved in both, examining the children and giving injections. I also

cleaned and dressed skin infections and assisted in rehydrating those whose moisture content was below par.

Basic medicines such as antibiotics and worm medicine, vitamins and 'super porridge' were dispensed and, surprisingly, most of the villagers could afford to pay for these. The clinics were well run and efficient with each of the staff having a particular job for that clinic, although whilst I was there it was the slack season, due to the monsoons and the rice planting.

Malnutrition increases the problems

Most of the children had a second or third degree malnutrition, but the clinic records attempted to monitor weight gain. Common problems compounded by malnutrition, were gastroenteritis and resultant dehydration, worms, chest infections and skin infections.

Poor hygiene and sanitation were certainly a big problem and one of the main aims of the clinics was to re-educate the mothers and to dissuade them from using harmful traditional methods such as keeping a child with measles in a dark room with no food or

water. The clinics also give ante natal care and contraceptive advice.

Overall I was impressed by the service the community health team offered and the standard of training of the Nepali staff. I also got a chance to see rural development schemes both in agronomy and water projects, that the team are running in the surrounding villages.

I feel that rather than learning all there is to know about tropical medicine during my elective, I was able really to see what life is like for people in the third world and to gain insight into the culture, traditions and beliefs of the Nepalis.

It was certainly an experience of a lifetime and I really appreciate the help afforded me by the BMS in arranging for me to do my elective in Nepal and for accommodating me while I was there.



THE NEW PIONEERS

by Susan Cousins

'How many children do you have, Dona Maria?' I asked. 'Seven living and four dead.' It was the all too familiar reply.

According to the tourist brochures, Mato Grosso is Brazil's very own Wild West. Maybe the comparison is an exaggeration, but thousands of families are moving into the state to begin a new life and, like the pioneers of old, they face many hardships. Naturally, the children suffer too; polio, measles, whooping cough, malaria, tuberculosis, malnutrition and pneumonia are still very real threats.

Men died for the land

Glebe União, the rural community to which Dona Maria belongs, has only come into existence over the last few years. It began when 200 poverty stricken families moved on to 30,000 acres of virgin forest situated 70 kilometres away from the nearest town, Arenápolis. Their arrival was followed by disputes with the wealthy landowner, over the ownership of the area, which involved a lot of bloodshed and even several deaths.

Meanwhile, the families cleared the

forest and planted both pasture for their animals and subsistence crops of rice, beans, corn, cotton, peanuts and coffee. Eventually the government stepped in, giving the families the right to use the land which they had cleared while compensating the landowner with an alternative piece of land. It is hoped that the families will one day be issued with documents to make them the legal owners.

Children in two categories

Peter and I visited the small Baptist congregation in Glebe União for the first

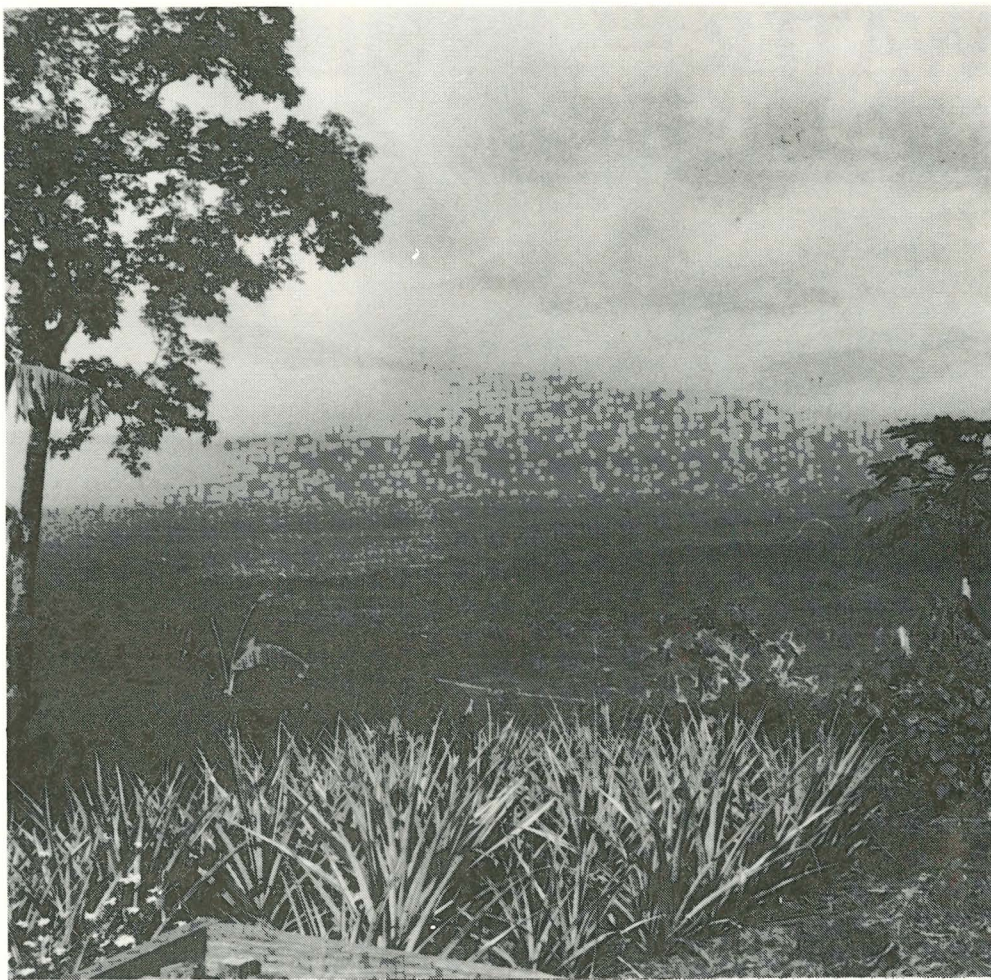


Arenápolis town centre

time over three years ago and we noticed then how children were always mentioned in two categories — the living and the dead. On our second visit, after we had moved to Arenápolis from Cuiabá, we met the women after the church service to find out more about their living conditions and what we could do to help them. The government and Catholic Church had provided two small basic schools for the children, but there were no medical facilities whatsoever. The nearest doctor was in Arenápolis and the nearest vaccination post even further away in Norte Lândia. The daily bus service stopped 40 kilometres short of where they lived. We asked if we could vaccinate their children against the most common diseases.

The various health departments we approached in Cuiabá were very helpful and willingly supplied vaccines and record cards, while the BMS supplied the syringes, needles and other equipment. So it was that shortly after the first tentative discussions, we set off for our first monthly visit to the congregation, wondering if any children would turn up.

We held the church service and Sunday School, as usual, in the open air, because the mud-brick and thatch home of the leader of the congregation would no longer hold the numbers who regularly attended. Afterwards we returned to the very smoky, dark kitchen of the house where all the vaccination equipment was boiling nicely in a large cooking pot on the wood stove. We need not have worried about the number of children, as the members of the congregation had told all their friends and neighbours and many had come along out of curiosity. They continued to come monthly until each child had completed the course



The Mato

against diphtheria, tetanus, whooping cough, measles, polio and tuberculosis.

It was bursting at the seams

Of course, there were always new babies being born to keep us in business and many of the expectant mothers accepted the tetanus vaccine which protects the unborn child. As more people moved into the area, the number of families grew and our little congregation increased in size as more and more people were baptized. The members themselves erected a small wooden church building with a cement floor, but very soon even that was bursting at the seams during the services. None the less, it provided much pleasanter surroundings for our little clinic. On one memorable Sunday we gave BCG vaccinations to no fewer than 140 children.

There were many encouragements but there were disappointments too. On more than one occasion, a mother arrived with one child less than the number of record cards for that family, because the child had died of pneumonia in the intervening month either at home or in hospital. Then there were the Sundays when we set out early,

but never arrived because of the rain and mud.

Although dysentery and worms were very common, it was difficult to convince mothers of the need to boil or filter the drinking water from the river, which was also the communal laundrette, kitchen sink and bathroom. We seemed to have more success on a one to one basis, especially when it was the pastor himself who recommended these measures.

The vaccinations have ceased

Now we have left Arenápolis and will be returning to a different region of Mato Grosso after our furlough. Two Brazilian pastors have taken over the work in Glebe União, but are unable to continue the vaccinations.

However small and insignificant our help was when seen in the light of the needs of Mato Grosso as a whole, our health work was an attempt to show a little of God's love. Please remember these brave people and their families in your prayers as they struggle to make a new life for themselves in small isolated communities throughout Mato Grosso.

WATER — A SOURCE OF HEALTH OR DISEASE

by **David H Wilson**

Chairman of the Medical Advisory Sub-Committee; Consultant at the General Infirmary, Leeds and former medical missionary of the Society.

Water is essential for life — but it can so easily be a means of spreading disease. In Great Britain there are hundreds of millions of taps and the water coming out of any of them is fit for drinking because it is constantly being checked for germs. In many other places in the world, however, a traveller can go for a thousand miles and not find a pure source of water.

One complaint is exchanged for another

In most of the countries where the BMS works, obtaining a pure water supply is extremely difficult. The problem is most

acute around the hospitals and dispensaries. People who are ill with diseases which are spread by water naturally come to the hospitals for treatment. Consequently the greatest risk of water contamination is at the very place where people seek healing. It might happen that someone, for example, who comes to hospital with a broken arm eventually goes home with their arm healed but carrying with them the possibility of suffering from amoebic dysentery or bilharzia and of spreading these diseases to people in their own village. Water supplies for these 'third

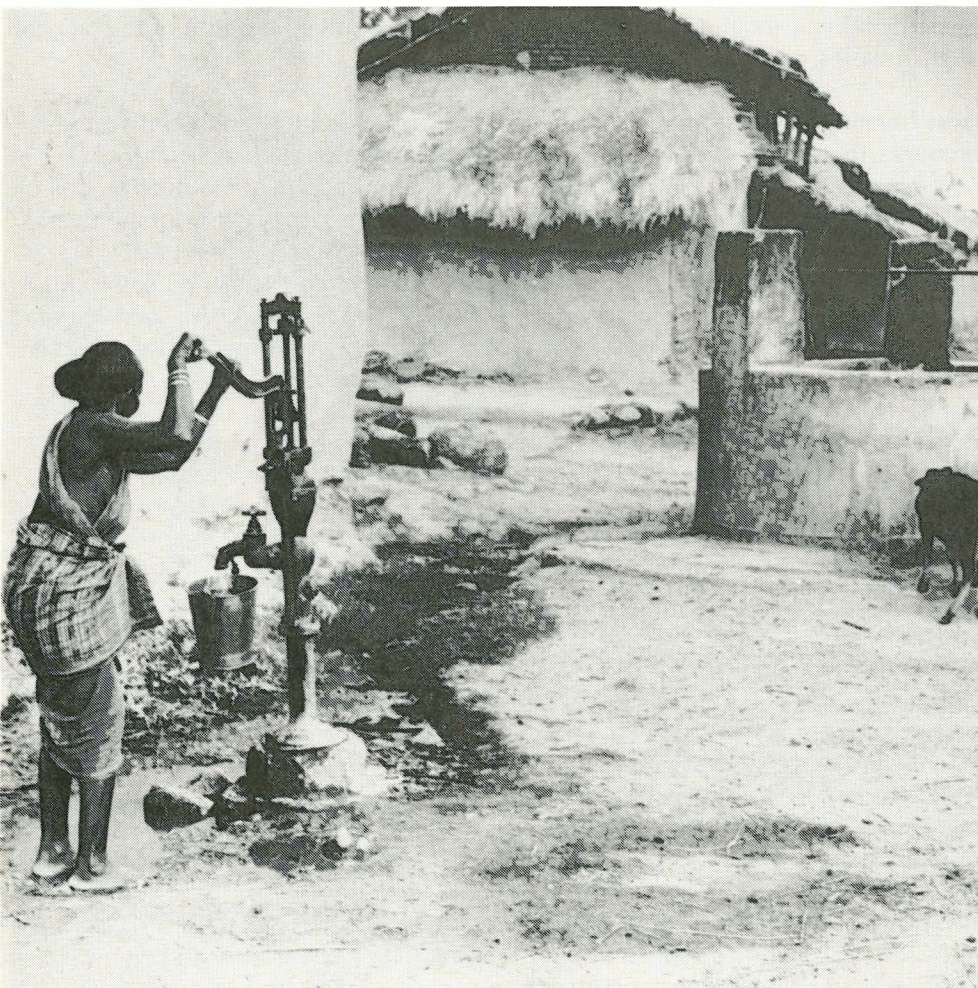
world' hospitals are provided in one of three ways. From a local stream or spring, by collecting and storing rain water, or from a well.

Rules of conduct are set down

When a stream is used the local people will observe strict rules. Drinking water is taken from upstream, washing and bathing is done a little lower downstream, and the disposal of sewage is only done as the stream leaves the village. This would be quite satisfactory if there was only one village on the course of each stream. Unfortunately the stream carrying the effluent away from one village will soon be providing the drinking water for the next village a mile or two downstream. The village nearest to the source of the stream can be confident of having uncontaminated water, but at this point the stream is usually quite small and so can only support a small population. When other tributaries have joined it, it becomes big enough to provide for the large village or small town which has the hospital but each tributary has brought an added risk of infection.

Infected water will sometimes result in dramatic epidemics of typhoid, cholera or bacillary dysentery. These acute diseases cause severe symptoms which cannot be ignored. For a short time the population can be persuaded only to drink water which has been boiled. Boiling water to purify it is effective but costly and time-consuming. So as soon as the epidemic is over most people will slip back into their old ways of taking drinking water straight from the stream.

A greater risk to health than the occasional epidemic is the spread of chronic diseases which, because they are less dramatic, do not draw attention to



Only enough for a bucket



A bucket to be filled at the village tank

themselves. Most of the population in the developing countries, for the whole of their lives, suffer from intestinal worms. Some of these suck blood from the lining of the bowel and cause chronic anaemia. Others cause abdominal pain and also a feeling of general ill-health. People do not die from this type of disease of course but their quality of life is seriously impaired.

Some conditions are more serious

There are other waterborne chronic diseases, however, which can be fatal. Amoebic dysentery may be followed by the development of abscesses in the liver. Bilharzia, or schistosomiasis, causes bleeding from the bowel or bladder and may also damage the liver leading to cirrhosis or even cancer of the liver.

Collecting and storing rain water so as to give a pure water supply is a good method, but very difficult to put into practice. There are two basic requirements, a heavy rainfall all round the year and a large expanse of roofing



A possible source of infection?

continued overleaf

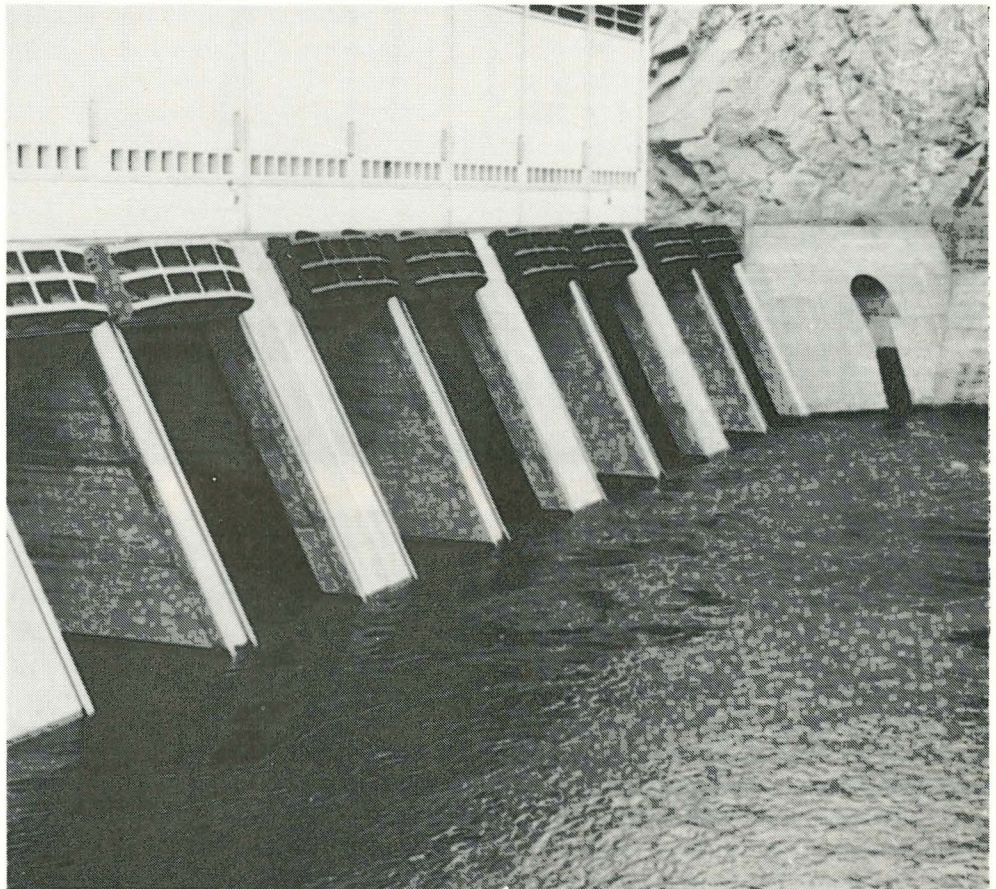
WATER — A SOURCE OF HEALTH OR DISEASE

continued from previous page

made of tiles or galvanized metal sheets. Most simple, rural dwellings have thatched roofs which are not practical for collecting rain water. When there are suitable roofs the rain water must be channelled along guttering into storage tanks. As most buildings are only one storey high and water only flows downhill the storage tanks cannot be very tall. Water tanks built above ground have to be very strongly built to contain the large volume of water needed. Tanks built below the ground, with earth around them to support them, are less likely to crack and leak, but then a pump has to be employed to raise the water for use. A hand pump is satisfactory to fill a bucket, but not to give a hospital its water supply. Power driven pumps are needed for this, but they are expensive to buy, costly to operate and prone to break down in a situation where spare parts and mechanical engineering skill are often not readily available.

The best way to obtain water

Sinking a well to tap an underground reservoir of water is by far the best method of providing water in tropical countries. The vast expanses of water created by dams and reservoirs invite the breeding of mosquitoes, and recent bitter experience in Africa has shown that bilharzia becomes pandemic in the population around the large new dams which are built mainly to provide hydroelectric power. Searching for underground supplies of water is a skilled and costly enterprise but once the well is established it is likely to continue giving a permanent supply of pure water, even in regions where there is a 'dry season'. A good reliable well, of course, attracts people who will move in, not only to have a source of water for themselves, but also for their domestic animals and these have no understanding



A new dam in Zaire

of hygiene. Strict rules must be observed and if possible several wells sunk so as to spread the use of the water over a wider area, so long as the water table does not fall.

Improvements are being sought

All the hospitals and dispensaries in which BMS missionaries work should have adequate supplies of clean water — but they do not. Some of the other articles in this issue mention the problems and difficulties and the risks which arise from contaminated water. Quite apart from the danger of cross-infection, water is such a basic commodity for the satisfactory conduct

of any medical work, that the Society's Medical Advisory Sub-Committee has called for a review of the water supply in each hospital and dispensary. It may be that we shall have to seek expertise and extra funds so that, where we aim to show the love of Christ through the healing art, we shall eliminate the risk of spreading disease through contaminated water. We should be showing a better example in the provision of clean water. We must work towards the situation where no patient will leave one of our hospitals or dispensaries healed of one thing but having contracted a new disease resulting from contamination of the local water.

NOTES FOR YOUR PRAYER GUIDE

Laura Hinchin (4 Feb) has just started a literacy class for children.

Dr Barbara Boal (6 Feb) has been attending an international seminar and giving lectures by invitation of the Orissa Government. She has visited the Kond Hills where she once worked as a missionary.

Susan Le Quesne (17 Feb) has been appointed Assistant Secretary for Women's Work at Mission House and expects to take up those duties in the near future.

Neil McVicar (17 Feb) has been appointed Regional Representative for Asia.

MISSIONARY MOVEMENTS

Arrivals
Rev D Doonan on 16 October from tour of Brazil.

Miss P Walton on 17 October from Yakusu, Zaire.

Rev C Couldridge on 28 October from Kinshasa, Zaire.

Departures
Mr O Clark on 25 October for Kinshasa, Zaire.

Rev J and Mrs Passmore and family on 26 October for Khulna, Bangladesh.

Miss J Westlake on 26 October for Chandraghona, Bangladesh.

Miss M Hitchings on 3 November for Tondo, Zaire.

Mrs I Morris on 3 November for Tondo, Zaire.

Rev A T MacNeill on 5 November for tour of Asia.

Miss S Headlam on 9 November for Chandraghona, Bangladesh.

Dr S Roberts on 9 November for Ruhea, Bangladesh.

Rev G and Mrs Myhill on 9 November for Nova Londrina, Brazil.

Birth
On 19 October, in Harrow, to **Dr R and Mrs Henderson Smith**, a daughter, Abigail Dorothy.

Death
In Canada, on 8 October 1981, **Rev G Hedley Brown**, aged 74 (India Mission 1937-1952).

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously (6-31 October 1981)

Legacies	£	p
Olive Violet Bucknell	50.00	
Miss J L Chappell	100.00	
Mrs F M Dix	750.00	
Margaret Flintoff Lee Trust	127.00	
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Mrs D J Hassall	3,000.00	
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Gift & Self Denial: Anon: £2.00.

Harvest Appeal: Anon (Sutton): £5.00; Anon: £50.00.

WADING UP TO ONE'S THIGHS

continued from page 23

child had been born but the afterbirth was still in the womb! To reach us he had walked 14 kilometres through the jungle with mud over his knees because of the floods. This was indeed an emergency. The husband thought that an injection would be all that was required, but she needed to be taken to hospital as soon as possible.

David decided that he would take Luiza as far as he was able in the car and then, if needs be, they would leave the car and continue on foot. I could be no help for I was in bed with 'flu at the time. They managed about ten kilometres by car though in that distance it was necessary to drive through deep water on three or four stretches. The last four kilometres they had to walk — up to their thighs in water. They arrived at the house at last and found that it was just a bamboo affair thatched with banana

leaves. The woman was lying on the only bed and on examination Luiza found that the dead baby was still attached to the umbilical cord and this, in its turn, was firmly attached to the afterbirth still in the womb.

After cutting the cord and bathing the mother arrangements were made to get the woman to hospital. She could not, of course, walk and no one could carry her through the water and the mud, so they searched for a canoe. The one they found was only big enough for the patient, the nurse and a man to paddle. David had to make his way back to the car while the husband had to look after the nine children, all under the age of 15.

The canoe followed the river until it came near to where the car was parked. Then between them they managed to transfer the patient from the canoe into the car. There was another problem which had to be faced. By law it is not permissible in Brazil to buy petrol between 8pm on Friday and Monday morning. As all this took place on Sunday it meant that whoever took this lady into hospital would not get back that day. They would have to stay over

until the Monday to buy petrol for the return journey.

There was another matter too. By that time it was 6pm. At 7.30pm David was due to take the service at Potinga — the last time he would be able to do so for over a year. It was to be our farewell service and the church had arranged a fellowship hour after the service when we could say our farewells. It was therefore impossible for us to go on the hospital run, so we asked our friend and colleague Frank Gouthwaite to act as ambulance driver to get the patient to hospital.

They arrived just before midnight and the woman was rushed to the theatre where she was operated on. Frank snatched what sleep he could before facing the drive back next morning. The woman? Within three days she was back home looking after her large family!

Yes, there are often problems but it has been a pleasure to work with and serve these people, and when we return to the *Litoral* after our furlough, who knows? I may be able to put into practice my dream of health education.

STICK YOUR NECK OUT

LIVELY! FUN! CHALLENGING!

BMS Summer Holidays are all of these – and lots more. They have a real purpose, and offer the chance to –

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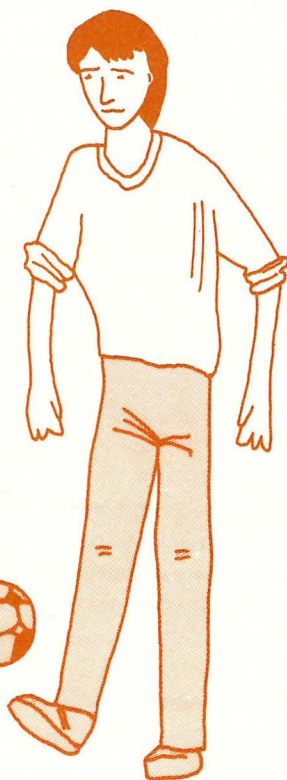
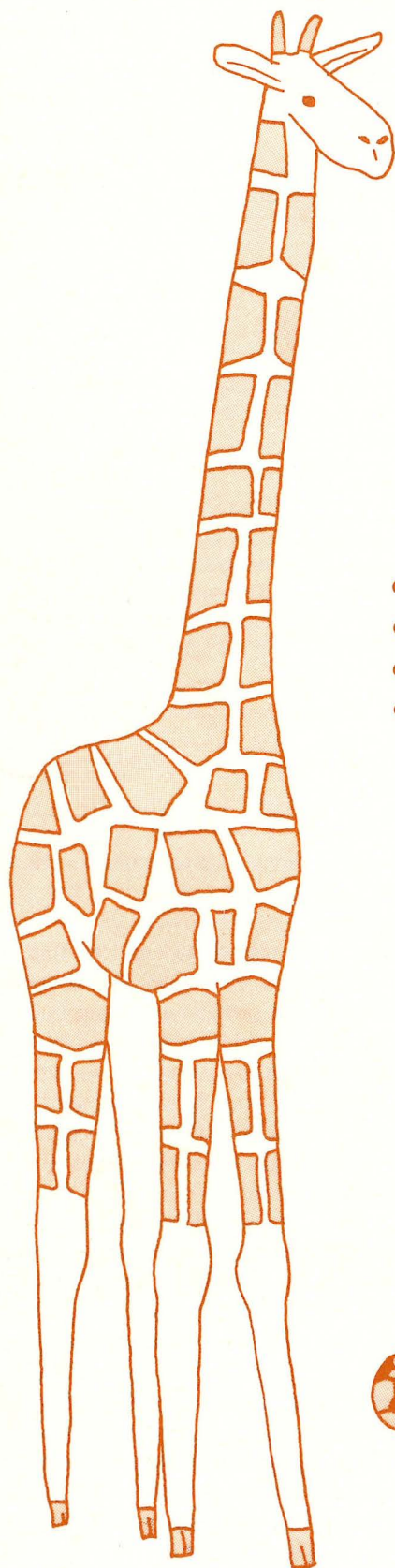
***Get involved in world mission**

The holidays are for young people of 14 years of age and over. (Penzance B will also cater for families and an all-age range.)

Fuller details of holidays, centres and travel arrangements can be obtained from the BMS Young People's Department.

- **BIDEFORD**
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(A week of fellowship, fun and recreation shared by Physically Handicapped and Able-Bodied young people.)



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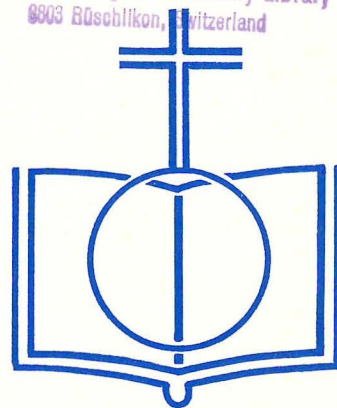
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The magazine of the Baptist Missionary Society

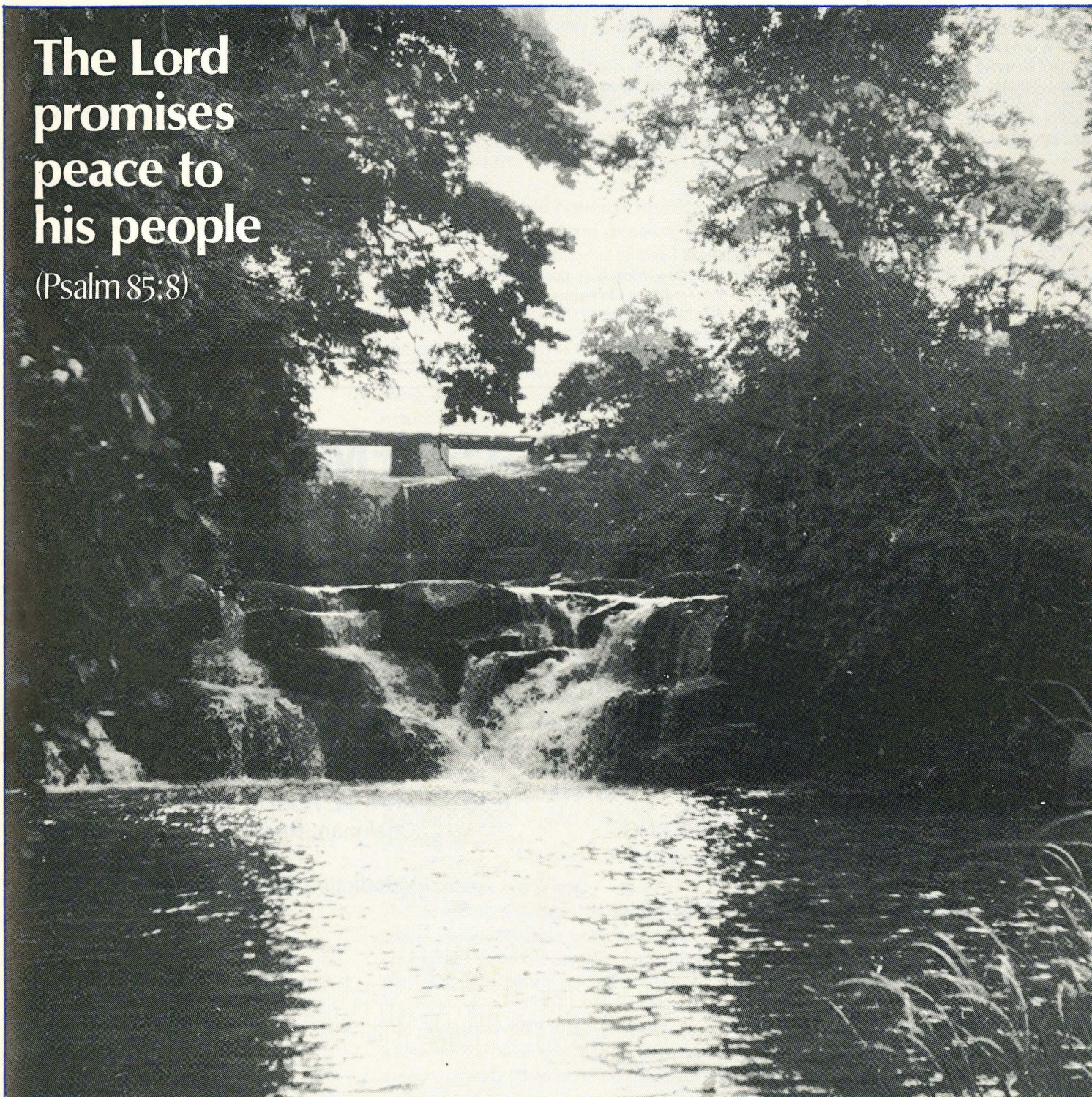
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MARCH 1982
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**The Lord
promises
peace to
his people**

(Psalm 85:8)



ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (31 October-2 December 1981)

Legacies:	£	p
Miss D Bayly	50.00	
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Gift & Self Denial: Anon (High Wycombe): 50p.

MISSIONARY MOVEMENTS

Arrivals

Miss W Aitchison on 17 November from Tondo, Zaire.

Rev R Richards on 1 December from a tour of Zaire.

Mr G McBain on 4 December from Kinshasa, Zaire.

Departures

Mr and Mrs D Wheeler on 16 November for Chittagong, Bangladesh.

Miss A Matthias on 19 November for Tansen, Nepal.

Dr and Mrs Henderson Smith and Abigail on 30 November for Chandraghona, Bangladesh.

Miss V A Bothamley on 8 December for Vellore, India.

Death

In Bushey Heath, on 6 December 1981, **Lady Winifred Lucy Chesterman** (née Spear), who served with her husband, Sir Clement Chesterman, at Yakusu, Zaire, from 1920-1936.

NOTES TO USE WITH YOUR PRAYER GUIDE

Mrs V Corlett (6 March) has just had an opportunity to revisit Calcutta, the scene of her missionary service.

David and Patricia Hoskins (10 March) return home to this country at the end of May and are seeking to arrange everything for their departure.

Rev W C Eadie (13 March) died in January.

Dorothy Smith (17 March) is expected home on furlough this month.

Noel and Rosemary Baker (22 March) have now returned to this country.

Philippa Clarke (30 March) has only recently arrived in Zaire and is in the midst of orientation and the learning of a local language.

ANNUAL BAPTIST ASSEMBLY 1982

(at Westminster Chapel, London)

PROGRAMME OF BMS MEETINGS

Monday, 26 April

11 am INTRODUCTORY PRAYER MEETING
Westminster Chapel
Conducted by: Rev A T Hubbard

Tuesday, 27 April

1.30 pm WOMEN'S ANNUAL MEETING
Westminster Chapel

2.45 pm ANNUAL MEMBERS' MEETING

4.15 pm MEDICAL TEA

WEDNESDAY, 28 APRIL

11 am ANNUAL MISSIONARY SERVICE
Westminster Chapel
Preacher: Rev P H Barber

6.30 pm ANNUAL PUBLIC MEETING
Chairman: Rev D Monkcom

Valediction of missionaries

Secretaries

Rev A S Clement
Rev H F Drake, OBE

Editor

Rev A E Easter

Enquiries about service to:
Rev (Mrs) A W Thomas

Films, slide sets, posters, maps, literature
are available depicting our work

Departments concerned with
Young People's, Women's, and Medical
support work are always available to offer
help and advice

We share in the work of the Church in:

Angola
Bangladesh
Brazil
Hong Kong
India
Jamaica
Nepal
Sri Lanka
Tanzania
Trinidad
Zaire

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A great deal has been written and said about world hunger and many have been the suggestions as to its cause. Poor soil, inclement weather conditions, ignorance of good farming methods, the refusal to grow the right crops – these reasons and more besides have been put forward as the contributory factors for the fact that two thirds of the world's population have insufficient to eat.

Last year the United Nations Organization issued a report on this very serious situation. The results from research, detailed in the report, reveal that the world harvest of grain is sufficient to feed six billion people whereas the current world population is only four point four billion! Yet it is estimated that 450 million people in the world go hungry.

The problem then is not production. Nor can world hunger be blamed on inhospitable conditions, nor the lack of knowhow. The problem is caused by one thing, and that is distribution. The bottleneck is created by people and not by nature or anything else.

Food is produced for the wealthy nations

The report also brought to notice another remarkable feature of this drama. So desperate are the third world countries to earn foreign exchange in order to buy such things as oil or items they have not got within their own resources that in many countries where malnutrition is rife, up to half the cultivated acreage is used to grow crops for export to the affluent West rather than food for people who are starving. Thirty-six out of the forty poorest and hungriest nations export food to North America!

Luxuries take precedence over food

In Africa over one million people died of starvation last year yet from the countries of that continent foodstuffs like coffee, tea, cocoa beans and peanuts flowed in a steady stream of exports to Europe and North America. Kenya, for example, uses time, energy and valuable acres to grow out-of-season strawberries, or to produce luxuries like chrysanthemums and carnations for sale in Europe because it needs to generate foreign capital if it is to pay for the rising oil bills and live in this oil orientated world.

The priorities are wrong

The miseries of mankind stem not from divine mismanagement, but from man's greed. They arise also from governments who connive at corruption and who are so concerned with the pursuit of prestige, or the purchase of modern weaponry that they give low priority to the welfare of their citizens.

The urgency then, for the gospel to be preached to all people has not diminished. It is vital to the health of the nations that we proclaim with all vigour that in God's eyes each individual is responsible for his brother and that if we seek first the Kingdom of God the necessities of life will be given to us.

THE COLD CHAIN

by Jack Norwood

The villages around the southern shores of Lake Tumba look to Tondo for their connection with the world outside. Tondo itself is remote, the villages another order of remoteness. One of these villages is Ikoko Motaka. There is no road there and hence no vehicles. There are no shops, no newspapers and no electricity. After sundown it is pitch black – there are no lights. The local people use the lake and a source liable to pollution for their water supply. Visitors are rare in Ikoko Motaka, as we realized when the drums enthusiastically announced the approach of our canoe, and a crowd gathered to greet us as we ‘beached’.

Our canoe carried medical supplies, a team of three nurses and myself, an electrical engineer, about to try my hand at providing clean water. One enterprising chap had dug a well near to his house, but it was dry at the time of our visit, and rather close to a toilet pit. In these remote areas, the standard of hygiene is very poor.

Making the first step toward good health

We proposed a scheme to the village elders for the filtration of the lake water. The necessary equipment comprising a pump, filter and strainer was provided by George Cansdale, the ‘zoo man’ of BBC fame, and funded by Rotary Clubs. The BMS provided the galvanized steel pipe and two 50 gallon drums. The local folk were asked for 200 Zaires (about £28), a tenth of the total cost and were also asked to dig the trench for the pipe. I regarded this as an essential ‘first aid’ step to improving the water supply. The next stage would be a well outside the village, but with the water pumped inside by solar power.

The nurses were soon busy injecting children against measles. This work had to

be completed in the first day, as the vaccine would not keep in the heat and we had no refrigeration. Vaccines are transported by what is known as the cold chain. The first link in this chain is at Kinshasa, the capital, from where the vaccine is flown in a ‘cold box’ by Missionary Aviation Fellowship plane to Mbandaka. The next link is weaker – a trip by Land Rover to Tondo, which can take four hours, with the vaccine kept in a thermos flask with an ice pack. In Tondo the link is the paraffin-fired refrigerator which is a temperamental gadget with a habit of going up in smoke. Provided that

the vaccine has survived to this point it is then packed in ice again and put into a thermos flask for the canoe trip to Ikoko Motaka. It will keep for about 16 hours, five of which will be taken up by the journey. The medical team will therefore have no vaccine for the next village in this lake trip. Cold chain facilities are a problem in many places in the Third World and the World Health Organization is developing special refrigerators. Air-conditioning is available for the wealthy but cold chains for the poor do not produce profits, and so big business takes no interest in them.



A village on the shore of Lake Tumba

A dangerous journey

I was up sufficiently early the next day to see a canoe moving from the beach at first light. On board was a mother with her premature baby, bound for Tondo hospital. Wilma Aitchison, the BMS nurse, had obviously been busy while the rest of us were enjoying our sleep. The canoe trip itself would be another hazard for the mother and baby, with little protection from the blistering sun or cold rain. They could only hope to arrive before the sun was immediately overhead or the storms began.

After breakfast I visited the 'Social Hut'. This was a bench-like bamboo seat under a low thatched roof upheld by poles. I was forced to be unsocial, dumb in fact, as I did not know the language. Then in came someone with his latest purchase, one of the scripture portions which Wilma was selling for about 6p. He proceeded to read to us all from the book. Here indeed was the Good News. The books arrived via another chain, which began in Kinshasa like the cold chain, but this time at the publishing house of CEDI. They were purchased by Jenny Sugg, and by a similar route as the



A ward of Tondo Hospital

vaccine, went to Mbandaka, Tondo and then to Ikoko Motaka.

A hunger which is not satisfied

A higher proportion of the children here go to school than in most parts of Zaire, but although they learn to read, books in Lingala, the local language, are rare. The booklets which Wilma brings are welcomed, bought and avidly read. Wilma's supplies were sold out that day, so none were left for the other villages. On returning to Kinshasa I arranged with Jenny to send another 200 copies.

Ikoko Motaka is both beautiful and ugly. The lake, beach and forest make a picturesque scene and there are no signs of extreme poverty or malnutrition. The forest still has animals for the hunter, the lake has fish for the fisherman and the cocoa plantations produce a good crop. Even the mud huts are reasonable. Unfortunately, the inadequacy of medical care and the polluted water causes enormous suffering which could be alleviated if only there were the right facilities.

An issue which has to be faced

What, then, is the task of the Christian missionary in this village? We pray, 'Thy will be done' . . . but what shall we ourselves do? In Ikoko Motaka, as in many other places, the water supply and basic agriculture need improvement. The cold chain must be lengthened and the medical facilities increased. Not least, the people need to be able to read the Bible and the local church and the pastor need to be strengthened.

To encourage faith in Christ and improve the standard of living – this is the challenge which you and I must face with regard to these lake-side villages.



A MAF plane

NO ORDINARY MEETING

by Vivian Lewis

About a dozen people gathered in the living room as darkness fell, to share in the missionary prayer meeting. The wife of the couple in whose house the meeting was being held, led the opening devotions. Quietly but effectively she drew out some of the salient points from the scripture passage and applied them to the situation in which the group were placed. Then all joined in singing a hymn after which topics for prayer were suggested and one by one those present led in prayer, bringing before the Lord the matters which He had most laid on their hearts.

Such a gathering could, of course, be found in any of the churches in the British Isles, but this one was thousands of miles away in Kinshasa, Zaire. Those present were meeting in one of the apartments erected on the BMS compound — people usually reckoned to be the ones prayed for at missionary prayer meetings! Week by week we meet with this group of BMS missionaries stationed in Kinshasa, the capital of Zaire, and remember in prayer the work of our Society and our colleagues.

Outside the apartment the ground slopes

down to the banks of the Zaire river and, as we look across the river the twinkling lights of Congo Brazzaville are clearly visible. The still air is hot and humid. Flying beetles land with a plop on the verandah. The night noises of insects and frogs provide an almost musical accompaniment to the prayers.

Inside there is a sense of fellowship and conscious concern which transcends the differences of personality and temperament. This feeling of togetherness is heightened by the sense of our being a group of expatriates, thousands of miles away from home.

The place where all roads converge

There was one week when a doctor and his wife joined the group. They had just flown in from London and were returning, after furlough, to their bush hospital another 1,000 miles into the heart of Zaire. They were with us because Kinshasa is not only a mission station, but serves also as a staging post for all the other mission stations in Zaire. Every one of our missionaries leaving or entering the country passes through Kinshasa and not only passes through, but usually stays a few nights. This greatly enriches the fellowship at our prayer meeting for they bring the latest news from home or from their particular area of Zaire.

Recently many of our stations were equipped with transceivers enabling them to be in contact with Kinshasa and with each other to the obvious advantage of the work and the avoidance of long delays in communication.

By this means we were able to let one of our colleagues in Lower Zaire know that her mother had died. She was then able to come up to Kinshasa and telephone



Across the river to Congo Brazzaville



The International Church, Kinshasa

her family at home but more, she was able to spend a few days surrounded by the care of the BMS family in Kinshasa.

Storms of all kinds have to be faced

We are in the beginning of the rainy season now and experiencing some very heavy storms. Late on Friday afternoon we suffered one such terrific gale which blew down a tree right across a newly erected wall, built as part of the new CBFZ office block – a week or more's work demolished in a moment. At the prayer meeting that evening all the men were missing. They were each busily engaged in clearing the debris and making things safe while the ladies held the prayer ropes!

Through everything, day in, day out, moment by moment we are conscious that we are part of the world-wide family of BMS folk who are sustained by the prayers of so many well-wishers and supporters at home. You are one of those who prays, aren't you? because we, who know our inadequacies and the power of the opposition, depend so much on you and we would echo the cry of the apostle Paul, 'Brethren pray for us!'



Kinshasa's busy market

A VALUABLE PARTNERSHIP

adapted from The Jamaica Baptist

The future of the Church depends on trained leaders — this statement does not need to be defended — but it needs our support.

On 6 October 1843 the Baptist Missionary Society was instrumental in the founding of the first theological college in the West Indies. The Rev Joshua Tinson became the first President of the college which at that point had six students. The college then was located at Rio Bueno in Trelawny and called Calabar after the name of a sea port on the south-east coast of Nigeria.

From Rio Bueno, Calabar has moved to other sites. To East Queen Street, to Slipe Pen Road and then in 1952 to Red Hills Road. Finally it joined with others to form the United Theological College of the West Indies. The Jamaica Baptist Union became part of this body in 1967 when the students took up residence at Mona.

Nearly one and a half centuries of service

Calabar Theological College, during the nearly 140 years of its existence, has provided the nation with leaders in every sphere of society's life. In its parliament, its schools, in social work but preeminently in giving spiritual guidance to the peoples of the West Indies.

Today the college still sends out men into the ministry of the Church. Last August four graduates began their ministries. One at Ginger Ridge, one at Annotto Bay, another at Hanover Street and the fourth at the Trinityville Circuit.

This term five young men, Rudolph Brooks, Devan Dick, Everton Jackson, Edward Jenkins and Henry Mignott began

their training for the full time pastoral ministry. These five will raise the number of Baptist students to 17 from Jamaica plus one from the Turks Island and another from Trinidad. The situation therefore does look encouraging and we must be thankful to God for the movement of his Spirit as we see young people responding to the call of God to train for his service.

The Jamaican Baptist Union is proud of its association with the UTCWI. Many will recall that a Baptist, the Rev J M Bee, was the first chairman of the Board of

the United College and that the Rev Dr Horace Russell is the only Jamaican to have been the President of the College.

A West Indian of distinction

Recently the JBU staff member, the Rev C Gayle, who is the Deputy Principal has been acting as the Principal of the College. He has had a distinguished career with the JBU. Originally from the Grace Hill Church, Cave, Westmoreland, he graduated from college in 1954 and went to be pastor of the Zion Hill Circuit in St Catherine where he served until 1959.

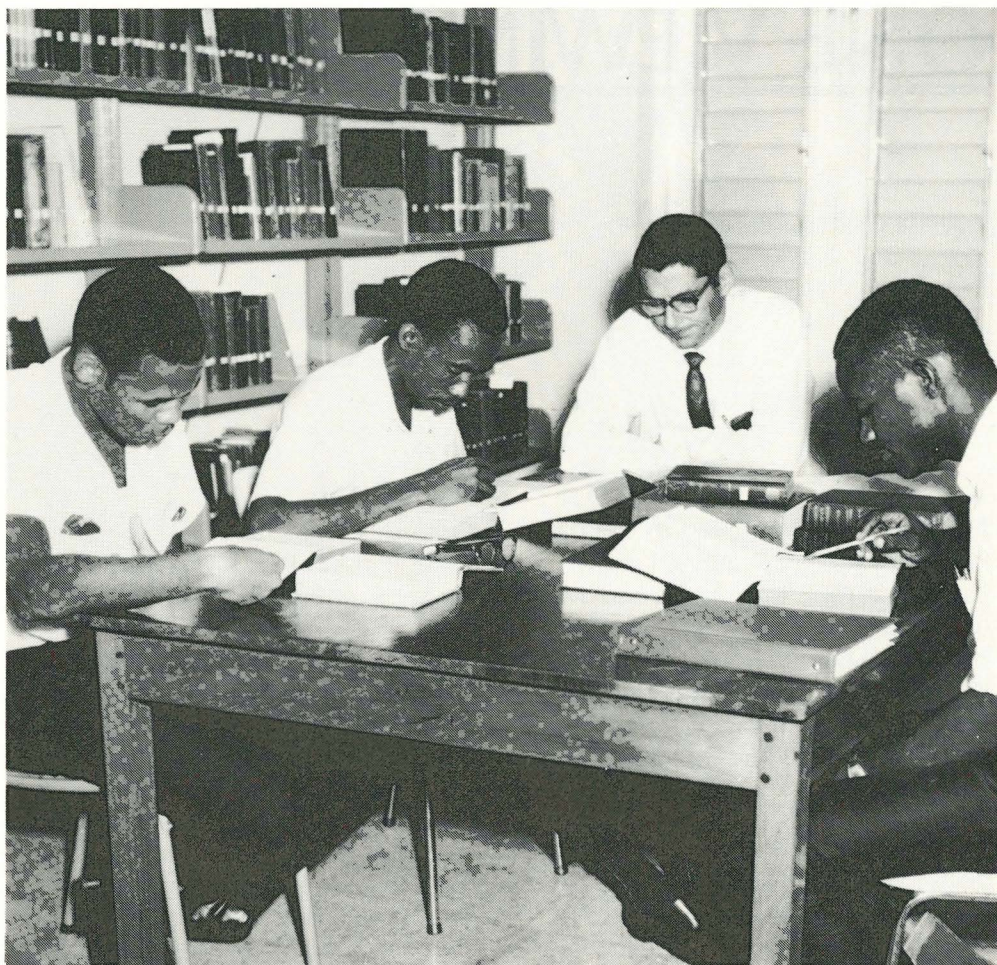


Rev Dr Horace Russell

From 1959 until 1975 he was the pastor of St Ann's Bay from where he joined the staff of the UTCWI. Over the years he has been President of the JBU on two occasions, the first person to be elected for consecutive terms of office. In 1964 he served, on behalf of the JBU, in Britain among West Indian migrants. He is warden of the Baptists at UTCWI and lectures in Church History and Homiletics.

An Englishman of renown

On 4 June 1948 the Rev Keith Tucker, then Principal, welcomed to Calabar a young enthusiastic missionary straight from England. He was the Rev David Jelleyman who had just completed a brilliant academic career in which he gained a Master's degree in History at Cambridge and then an Honour's degree in Divinity at Oxford.



A Hebrew class in the library

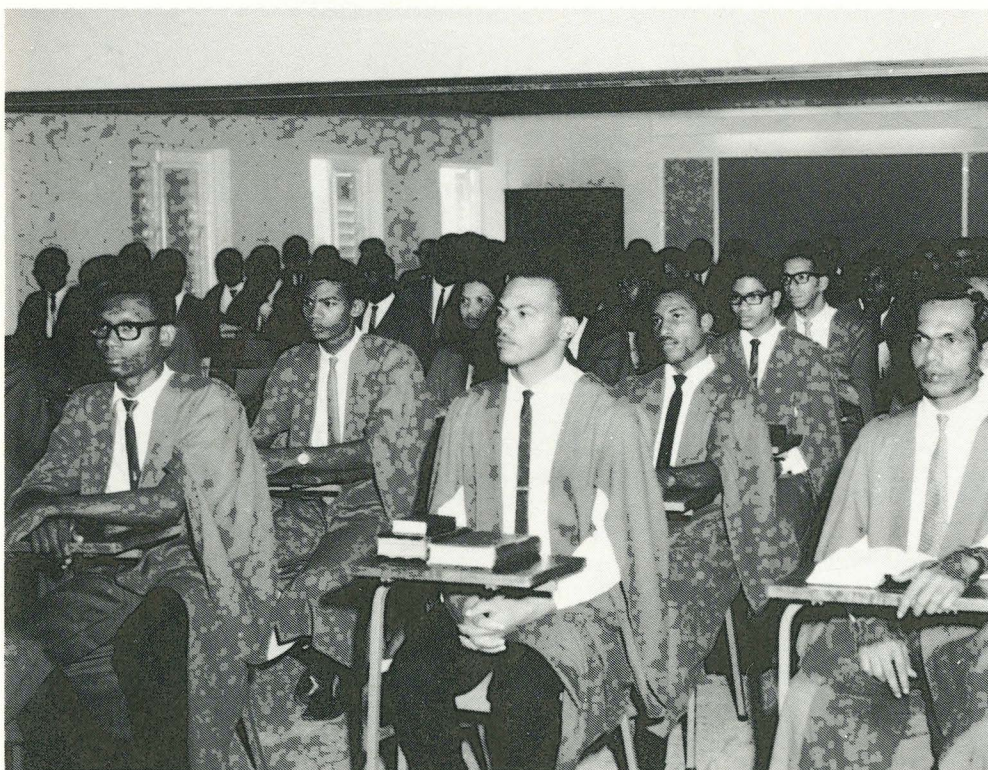
For the last 33 years he has moved with the College to its various sites and has now become an integral part of the United Theological College of the West Indies. Throughout he has maintained his position as lecturer in New Testament

Greek. Some suggest that he knows the origin of Greek words better than that of some English ones.

He has maintained a deep interest in the work of the Church serving on a number of occasions as Pastor/Moderator and always willing to supply the pulpit of churches throughout the island. He will become a legend to Baptist ministers and Baptist work in Jamaica. There will doubtless be apocryphal stories of his exploits and adventures whether in the Dining Hall, the pulpit, the Greek class or on the football pitch. In a few years it will be easier to count the ministers in the Caribbean who have not come under the influence of David Jelleyman than those who have. The whole Church in the Caribbean is indebted to his ministry.

Partners together

The Caribbean Church is also indebted to the BMS for its unbroken relationship with the JBU over 138 years in the training of leaders for the Church of Jesus Christ and it remembers with affection such men as Keith Tucker, Ernest Price and David Davis, former Principals and tutors at the College.



Morning service at UTCWI

ONE VIEWING

by **Betty Philpott**, mother of Mary Philpott

As a young girl I was taken to visit the Rev Henry K Bentley, a friend of my parents, and was told that he had the unique claim to being the first white person to be born in the Belgian Congo. It would have been fascinating to have realised then that the future would hold a deep interest for me in that very land because a daughter of mine would one day serve there as a BMS missionary. It would have been exciting too, to have known that there would come an opportunity for me to visit her and to see something of the country and the Lord's work in that place.

Confucius says

The Chinese have a saying that 'one viewing is worth a hundred hearing'. From childhood days I had heard much from missionaries. I had seen many pictures and slides and read even more, but the experience of 'one viewing' far outweighed all the rest. This was, as far as I can say, the only viewing I would ever have, so that all that was seen was important and to be remembered. On mentioning to a missionary that it was my first ever visit abroad, she replied 'And you had to come to Zaire!' as if that were a case of being thrown in at

the deep end!! In many ways it was! The trauma of arriving at Kinshasa airport has to be experienced to be believed, and I shall ever be grateful to Sue Evans for being more than a companion on the journey.

The uncertainty of inland travel was brought home to me after the time of our flight to Kisangani, in upper Zaire, had been changed no less than three times. Nevertheless, we arrived at our destination of Yakusu, about 40 miles from the airport, within two days of our departure from London.



A rougher way of life

How can one begin to describe the intense heat and humidity of this tropical region; how portray the different sounds and smells, the somewhat larger creepy-crawlies than hereto foreseen; how does one convey the taste of unfamiliar and monotonous food, and the rougher way of living, due largely to the absence of pumped water and electricity? Yes, this was the deep end and I was in it!

Back to the 'one viewing'. I recall some of the things which spoke of a culture which, to a great extent, had not been



Children 'snapped' at Yakusu



Yakusu Hospital

touched by sophistication — the sparseness of the Zairian homes; the toy made from an empty toothpaste carton and the tops of coke bottles for wheels being pulled along by a little lad in Kisangani; the use of banana leaves in the Yakusu market for wrapping peanuts and other things; the exuberance of some women who were given a lift in a Landrover for the first time, to and from their village church a few miles away, and generally the traditional mode of life which seems not to vary from day to day.

More get into the picture

Thinking of 'viewing' reminds me, too, of the difficulties of photography in Zaire. It is impossible to take a photograph in a town, without many children and often adults appearing in the picture too! Permission needs to be obtained to 'snap' an individual, and this nearly always necessitates the promise of a photograph. Yet how important are slides and pictures in the programme of

continued on page 46

CHANCE OF A LIFETIME

by **Mali Browne**

Mali Browne is the daughter of the Rev H R Williamson who was a BMS missionary in China from 1908 until 1938, when he became Foreign Secretary at the BMS, a position he held until 1951. Mali Browne's husband is Dr Stanley Browne, who served the BMS in Zaire from 1935 until 1959, working with sufferers of leprosy, and is now a world authority on the disease.

It was thrilling to open an envelope posted in Peking, now called Beijing, and to read that I was officially invited by the Chinese Academy of Medical Sciences to

accompany my husband on a trip to China. Stanley had arranged to visit several centres in China, to advise on leprosy and lecture to groups of specialists. It was an even more thrilling moment when, in response to a request 'Is there any place in China you would particularly like to include in the itinerary we are preparing for you?' we suggested Tai-yuan-fu, now simply called Tai-yuan.

After interviews and discussions with the Vice-Minister of Health and his advisers in Beijing and after making contact with a Christian pastor in that city, we flew to

Tai-yuan, which is now an industrial centre with two million inhabitants. I directed the Chinese driver past the railway station, which I recognized, and along the main road. 'To the right' I indicated, when we came to a narrow turning

We saw my old home

And there it was . . . the house in which I had lived with my parents Dr and Mrs H R Williamson. My husband was the first to recognize the house, from an old photograph we have. It is now a police station.

Through the Chinese doctor who accompanied us everywhere as an interpreter, we were able to meet a white haired lady who had been trained as a nurse in the BMS hospital by Mrs Madge and Dr Harry Wyatt. We visited the hospital the next day, spoke with the nurse and a friend who was also a nurse, and learned something about what had been happening since the missionaries had left 30 years ago. Some of the news was sad: the Martyrs' Memorial Cemetery had been built over and is now underneath an industrial complex, and the Martyrs' Memorial Church is now an electronics factory.

The BMS Women's Hospital has been enlarged to become the Municipal Hospital, and the Headmaster's house of the Boys' Boarding School, where we subsequently lived, is now the doctors' residence.

We worshipped together

The two ex-BMS nurses told us that Christians were able to meet regularly in their Church. Would we be able to join them the next day, Sunday? We needed no second bidding. It was a tremendous joy to meet fellow-believers worshipping

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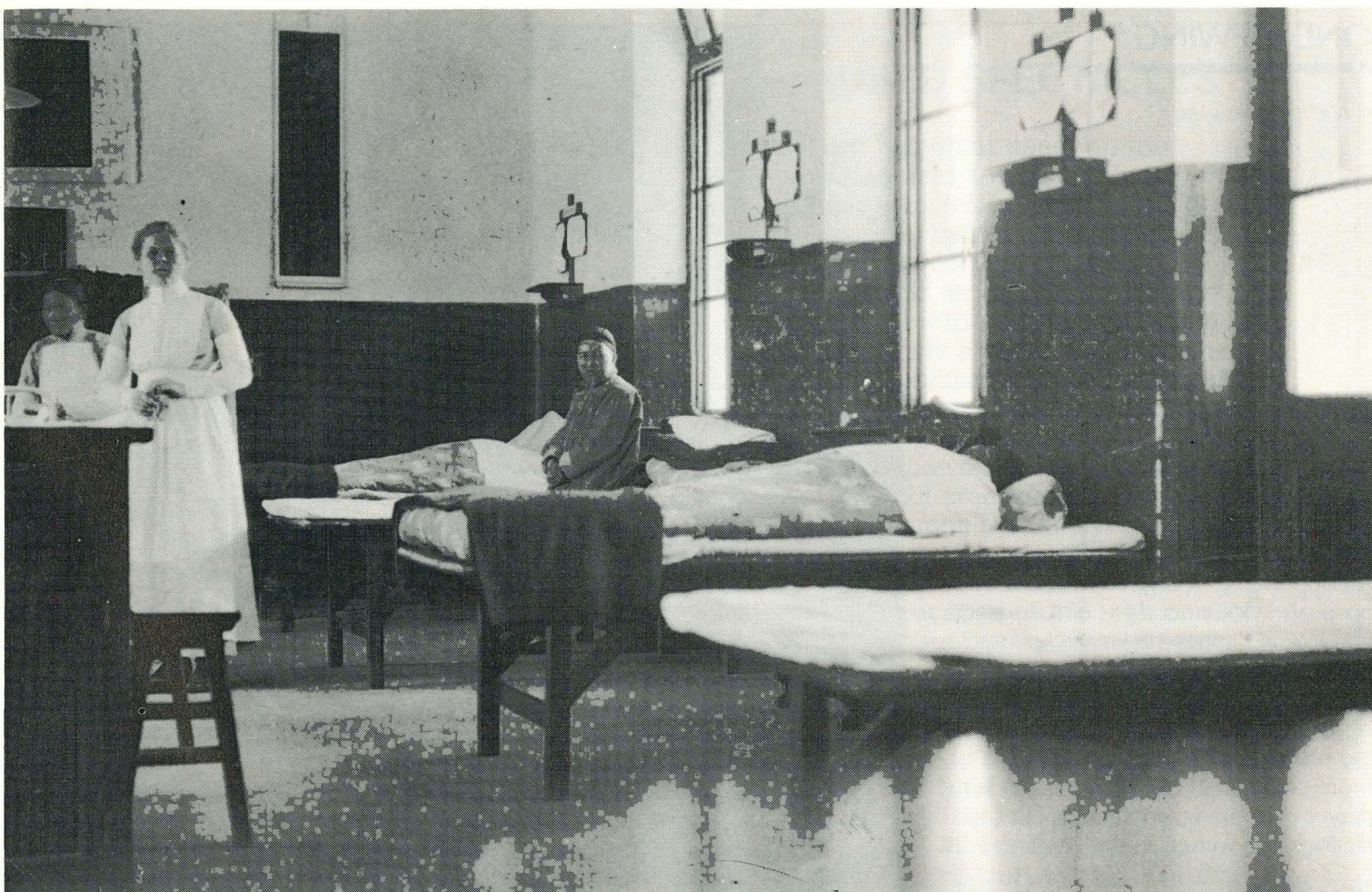
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The Women's Hospital. in former days

in a Church where my father often used to preach. We arrived in time for the hymn-practice before the service proper and sang in English, as the congregation sang in Chinese, such old favourites as 'What a Friend we have in Jesus!', 'Saviour like a shepherd, lead us', and 'Sweet hour of prayer'.

The Church was filled with about 200 people; over a third were men, and most of the congregation were under 35. In some hands were new Bibles, printed in Shanghai, and we learned that another publication was expected shortly. We greeted the pastor who had known Dr Williamson well. Through him we gave a message to his people, assuring them of the prayerful support of many distant friends.

We learned that the church in Tai-yuan is very much alive. It is reaching out to all ages, especially to the young and the educated. After years of suppression and persecution, its members now rejoice in being able to meet together freely for prayer and worship.

The martyrs are remembered

The church has refused to die. It is alive,

it is vigorous and growing. The blood of the martyrs has again proved to be the seed of the church. We saw the courtyard of the Governor's yamen where on 9 July 1900, a group of 26 Baptist missionaries, including eight children, and some brave Chinese fellow-Christians were battered to death by the Boxers.

On Sunday 6 September we, the first Baptists from abroad to visit the Province of Shansi, had the great privilege of worshipping the living God in company with fellow-believers in their own church. Thanks be to God.



The Martyr's Memorial Cemetery as it was

ONE VIEWING

continued from page 43

missionary education and deputation work at home.

An opportunity was given me to see two hospitals in different areas of Zaire. One was IME at Kimpese in Bas-Zaïre, 150 miles south of Kinshasa, and the other, Yakusu. These were different from each other and both contrasted greatly with the ones we have in Britain. They are far more crude and I realised the need for prayer concerning workers, supplies, facilities and witness in the medical work.

No chance to sleep

Since coming home I have often been asked if women's meetings are held in Zaire. Yes, they certainly are, and since such meetings are my special interest, I was glad of the opportunity to see some of them in action. Action is often the operative word! Singing, clapping, dancing, drum-beating and movement usually constitutes an atmosphere in which no woman can easily drop off to sleep! My only regret is that I was unable to understand the language spoken.

Because of the nature of Mary's work with the women in the churches, I had some unique opportunities not afforded to many visitors. I was privileged to attend a Seminar in Kisangani for Women's Work Presidents and for Pastors' wives. It was also a thrill to be able to cross the river Zaire twice in dug-out canoes. The first occasion was perhaps the highlight of my whole trip, when we went over to the village of Yanonge, some miles down river from Yakusu. I was astonished to see crowds waiting on the river bank for our arrival, having been informed of our coming by the beating of the drum in the village on the opposite shore. In true African fashion we shook hands with each one along that very extended line,



Women's choir, Kisangani

and then they followed us up to the church area singing choruses all the way as an act of witness. Some of the women, I learned, had walked many miles the previous day to be sure of being 'in on it', and some had come by their own canoe. It soon became apparent that as Mary's *mama*, I was to be treated as someone special for three days, and the welcome given caused me to feel very humble that such a visit should cause such joy and excitement. Although in comparison with our British way of life we lived very roughly there, being housed in a mud hut with no amenities, the Christian women were more than considerate for our welfare. The whole school was marched up to the church to sing their greetings, and the *Commissaire* (the chief man in the area) came to pay his respects. We returned his visit the next day and it was then I discovered that the whiteness of our skin often frightens small African children. His little daughter burst into tears when she saw us!

One of the last 'viewings' which I had was of the Sunday School at Itega, one of the four main Kinshasa Churches. There were 600-700 children, divided into many classes, each teacher talking animatedly without any visual aids, yet completely holding their attention. Only one teacher of the many, was fortunate enough to have a picture of the Bible story to show to the pupils. I could not help thinking of all the resources we have to try to hold, not only the attention of our children here, but also to hold the children themselves within the fellowship of our churches.

Writing of 'holding' leads me to remember the double handshake used by many Zairian Christians. The first time it is the usual shake of the hands so familiar to us, but then the hands are twisted round and gripped again, this time with the thumbs pointing upward — a fitting reminder that we are one in Christ Jesus and are looking upward to Him.

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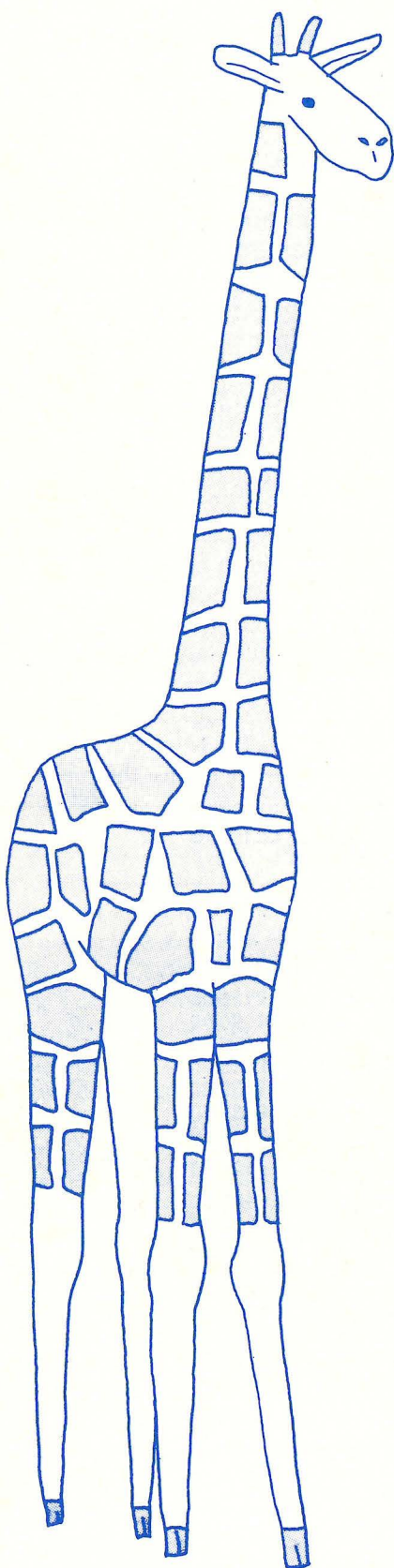
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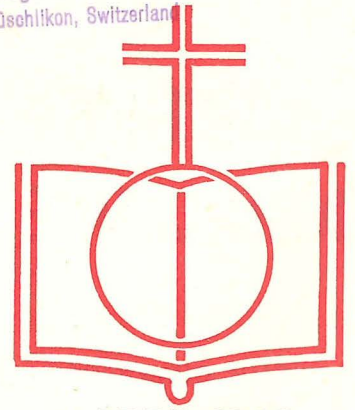
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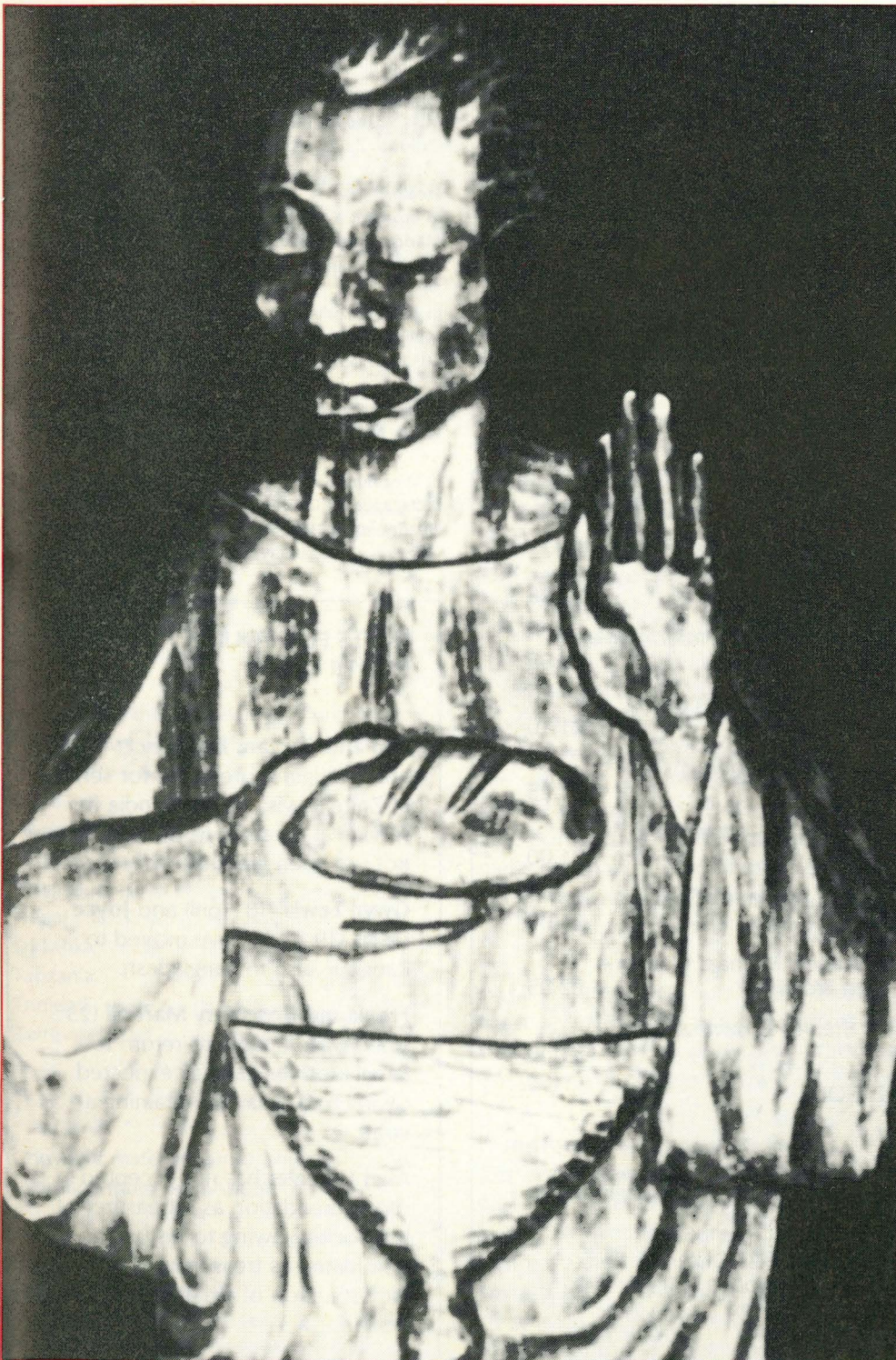
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Miss M Lacey on 12 December from Chandraghona, Bangladesh

Rev J and Mrs Furnage on 13 December from Dois Vizinhos, Brazil

Mr and Mrs G Phillips on 18 December from Kathmandu, Nepal

Miss P James on 22 December from Cuttack, India

Miss O Satterly on 5 January from Pimu, Zaire

Departures

Rev R and Mrs Connor and family on 4 January for Rio Negro, Brazil

Miss G Hunter on 6 January for IME, Kimpese, Zaire

Miss V Green on 6 January for Ngombe Lutete, Zaire

Miss P Clarke on 6 January for Ngombe Lutete, Zaire

Miss C Cox on 6 January for Kinshasa, Zaire

Mr S Houghton on 6 January for Bolobo, Zaire

Mr A Rossiter on 6 January for Mbanza-Ngungu, Zaire

Mr P Hadridge on 6 January for Kinshasa, Zaire

Engagement

Miss P Goosey (Kinshasa, Zaire) and **Mr A Huxford** (Bolobo, Zaire)

Deaths

In Bromley, Kent, on 24 November 1981 **Mrs Marion Riddell Black** (widow of Mr Adam Black), aged 87 (China Mission 1924-1951)

In Farsley, Yorkshire, on 2 January 1982, **Rev William Craig Eadie**, aged 89 (India Mission 1921-1952; Associate Foreign Secretary 1952-1959)

In Exeter, Devon, on 3 January 1982 **Rev Edgar Henry Morrish**, aged 84 (Zaire Mission 1922-1957)

In Worthing, Sussex, on 5 January 1982, **Miss Phyllis Lofts**, aged 81 (Zaire Mission 1926-1935; BMS Headquarters 1936-1963)

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NOTES FOR YOUR PRAYER GUIDE

Tim and Barbara Bulkeley (14 April) are in Belgium preparing for service in Zaire. A visa to enter India for service at Serampore College has not yet been granted.

Gwyn Lewis (18 April) and **Joyce Lewis** (19 April) have moved to Rangpur, also in Bangladesh.

Frank and Rosemary Mardell (23 April) were unable to return to Bangladesh as early as expected owing to a delay in obtaining a visa.

Alan Wheeler has not accepted recommendation as a treasurer of the Society owing to his being nominated as treasurer for the Baptist Union of Great Britain and Ireland.

Secretaries

Rev A S Clement
Rev H F Drake, OBE

Editor

Rev A E Easter

Enquiries about service to:
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Rushden, Northamptonshire

There can be few who did not suffer physically from the intense cold which gripped this country earlier in the year when, for many weeks, the British Isles were blanketed in snow, yet the United Nations Association suggests that the decade of the eighties will be noted in history for a different type of coldness than that produced by the weather. It will be remembered for man's coldness toward his fellow man. The eighties, it is judged, will become known as the decade of the refugee.

This vast problem of homelessness and a feeling of being unwanted, or of being at risk, is occasioned, it should be noted, not by a series of natural disasters, but by man's action against his neighbour. No less than 1.4 million people have fled before the Soviet invasion of Afghanistan and have sought refuge in Pakistan. The African continent, which contains some of the poorest countries in the world, also carries the burden of one refugee to every 75 people on that land mass.

There are, in fact, more than 25 million refugees in the world today of which 6,324,340 are to be found in Africa, 2,164,500 in Asia and 3,562,200 in the Middle East, to name just those parts with which we are, perhaps, more familiar.

The help is too late

The United Nations and voluntary agencies like the Christian Church, through the effort and dedication of numberless people, make enormous efforts to feed, to shelter and to return or resettle the refugees. Our own United Kingdom contribution is fifth in the league, as it were, only surpassed by that of Sweden, West Germany, Japan and the United States. In 1980 (the last year for which we have complete figures) we gave 29.7 million dollars in help. So many people are seeking to alleviate the suffering, but is there not a sense in which all this assistance has really come too late? The lives of these refugees have already been disrupted. In fear they have abandoned their homes and their means of livelihood and suffered the agony of exile. For many of them, the ties with their homeland go back through many generations and all they sought was the right to live, to work, to laugh, and to grow old and die with dignity which befits every human being.

At Easter time the Church gives thanks to God for a Saviour who was prepared to die for mankind – One who spoke out again and again against those who did despite to their neighbour. He constantly urged us, in all our dealings, to have a due regard for the well-being of our fellows.

A response to the resurrection

Our responsive thankfulness for Calvary and our praise for the resurrection of Easter-Day can, in one way, be expressed by a determination to oppose the systematic and flagrant violation of human dignity wherever it occurs. In the name of him who died for mankind we must appeal at all times for compassion and respect toward each individual as one precious in God's eyes. The task is great. The measure of success may appear minimal, yet we cannot avoid its obligation for it is the essence of the Gospel, which Easter proclaims.

PUTTING LEARNING INTO PRACTICE

by David Norkett

Almost every year the *Ecole Baptiste de Théologie* (EBT), Yakusu, is invited to conduct an evangelistic campaign during the Easter holiday, in one of the Upper River districts of the *Baptist Community of the River Zaire* (CBFZ). We were invited to the Yalikina district for Easter 1979, but unfortunately there was a mild cholera epidemic in our area in March and April and the campaign was postponed until Pentecost. But from Easter until past Whitsun the river Zaire was in spate, riverside villages were flooded and most of Yalikina mission was under water — so again we did not

go. After returning from furlough in May 1980, I suggested to Pastor Basai, the senior pastor of the Yalikina District that we might evangelize there during Holy Week 1981. He believed God was giving him a gentle nudge and agreed.

Two groups set out

From the beginning of March 1981 we made our preparations. We prayed about the outreach campaign during our weekly EBT prayer meetings. Students began preparing gospel sermons centred on the death and resurrection of Jesus. I had one meeting with the third year

students to discuss the aim and methods of evangelism and another to arrange the practical details of transport, division into teams, visual aids and song-sheets. Eventually on Sunday 12 April, five students and Pastor Lituambela, our Zairian EBT teacher, set out on the 70 mile journey by bike.

Late that Palm Sunday evening, the other five third year students, my wife Mary, and I, Mary Philpott and a 'chauffer' for the outboard motor, fitted ourselves, our deck-chairs and stools, our luggage, two bikes and two extra passengers, into the large Yakusu church canoe. Groups of three took it in turn to paddle us downriver through the beautiful, peaceful, moonlit night. For long periods we sang songs, in harmony and quite softly. It was an unforgettably beautiful experience and we were almost able to ignore the early morning cold.

A tragic loss

We reached the scattered plantation town of Yangambi at 8 am on Monday. Mary and I then cycled 12 kilometres to the home of Pastor Lumo, one of last year's EBT finalists. Mary had only just learned to cycle and was very weary and saddle-sore by the time we reached our destination, but we were glad we went. Pastor and Mama Lumo had suffered a grievous loss two months previously when their only remaining son, a three year old, had unexpectedly died after a sudden illness. They had already lost three sons — although they have several daughters and had doted on Papijo. Some people in the village had suspected witchcraft. By the time of our visit, they were just beginning to recover from the loss and were able to tell us in some detail about Papijo's illness and death. We were grateful for the chance to listen and to talk and pray with them.



Mary with a welcoming committee



An umbrella keeps off the hot sun

We could not refuse

When we arrived back at the canoe we discovered that the senior Yangambi pastor was annoyed because we had not been to see him, so we trudged a mile uphill to his house and chatted with him for a couple of hours while a meal was prepared for us. To refuse this hospitality would have added insult to injury, though we were well behind schedule. Eventually we left Yangambi at 3 pm and, by using the outboard motor part of the way, we managed to arrive at Yalikina shortly before dusk, to a marvellous reception.

Ladies had come from all over the district, especially to welcome Mary Philpott, newly in charge of women's work in the CBFZ Upper River Region. They were nearly all dressed in white and danced and sang in two long columns between which we had to pass like royalty. The singing and dancing continued until nightfall with we visitors joining in enthusiastically once we had been shown to our rooms and deposited our luggage.

Our reason was the gospel

That night all the evangelistic team

stopped on the Yalikina mission after sharing a huge meal in Pastor Basai's house. The following morning I distributed the Christian books we had brought along to sell at give-away prices. The students were then reminded that we had not just come on an interesting journey to visit places and people previously unknown to us. The reason for our coming was Jesus Christ and his gospel which we proclaimed in our preaching and by our example to as many people as possible during the next few days.

Pastor Lituambela commended us and our missionary task and travels, to God in prayer. Then he and the students went in teams of two, some by canoe, some by bicycle, into the six outlying parishes of the Yalikina district. The two Marys and I had been asked to stay in Yalikina, Mary Philpott to conduct a conference for women's leaders and Mary, my wife, to preach the gospel with me in various places in the central parish of the district. We shared the work; when one preached the other led the worship and Pastor Basai and other local church workers helped too.

It was the first time Mary had been involved in gospel outreach of this kind and she was quite nervous. She preached at our first service in Yalikina, itself, on the raising of the widow of Nain's son, showing how Jesus in his great compassion can give us new life and liberate us from our fears and our sins. She found it very humbling when several people came forward during the final hymn in response to my appeal.

Non-Christians were invited

During the next four days we conducted six evangelistic meetings. We tried to keep them short and lively with plenty of singing. We stressed to local catechists (lay-pastors) and deacons the importance of inviting non-Christians to the services. I am a preacher of notoriously long sermons but we managed to keep most of our messages down to 20-30 minutes making use of pictures, flannelgraphs and other visual aids. At the Good Friday service in Isangi town I banged some nails into a wooden cross to illustrate a sermon on 'Why the Cross?'

continued overleaf

PUTTING LEARNING INTO PRACTICE

continued from previous page

At the end of each service a number of people responded to the call of Jesus, either by enrolling in baptismal classes or by coming back into church membership. We wrote down the name of each person, spoke with them briefly and prayed with the whole group. However, we did not have enough time to spend with each convert and a lot will depend on the teaching and encouragement given subsequently by local catechists and deacons.

Greeted by flags

Everywhere people seemed to be thrilled to see us and in several places we were the first missionaries to visit them and preach since Independence in 1960! In some villages there were flags, made of sheets or nappies, along the river bank for several hundred yards and choirs and drums heralded our arrival.

In Yasangandia we had to pass under more than twenty triumphal arches of palm branches. In Yaekela we were loaded with gifts, various locally made pots, a carved wooden spoon and boat, a model river-boat made of balsa wood and a duck. Sixteen young Yaekela ladies dressed in blue, paddled us across the river to Yalikina, singing lustily. We sat in cane arm-chairs like a king and queen. It's easy to be spoilt by such marvellous treatment.

We remembered Emmaus

On Easter Sunday I had the honour of preaching to over a thousand people crowded inside and around the large palm-leaf hangar which has been put up inside the half-built walls of the new church building at Yalikina. The former church building collapsed some years ago after floods. Worshippers had come from all the places where we had held meetings and the offering lasted over an

hour with people walking halfway round the church to dance up the central aisle to present their gifts. In the sermon I encouraged them to recognize the presence of the risen Christ in their lives just as the two disciples had recognized Jesus in the breaking of bread at Emmaus and it had transformed their lives. It was appropriate that we followed the main service with Holy Communion.

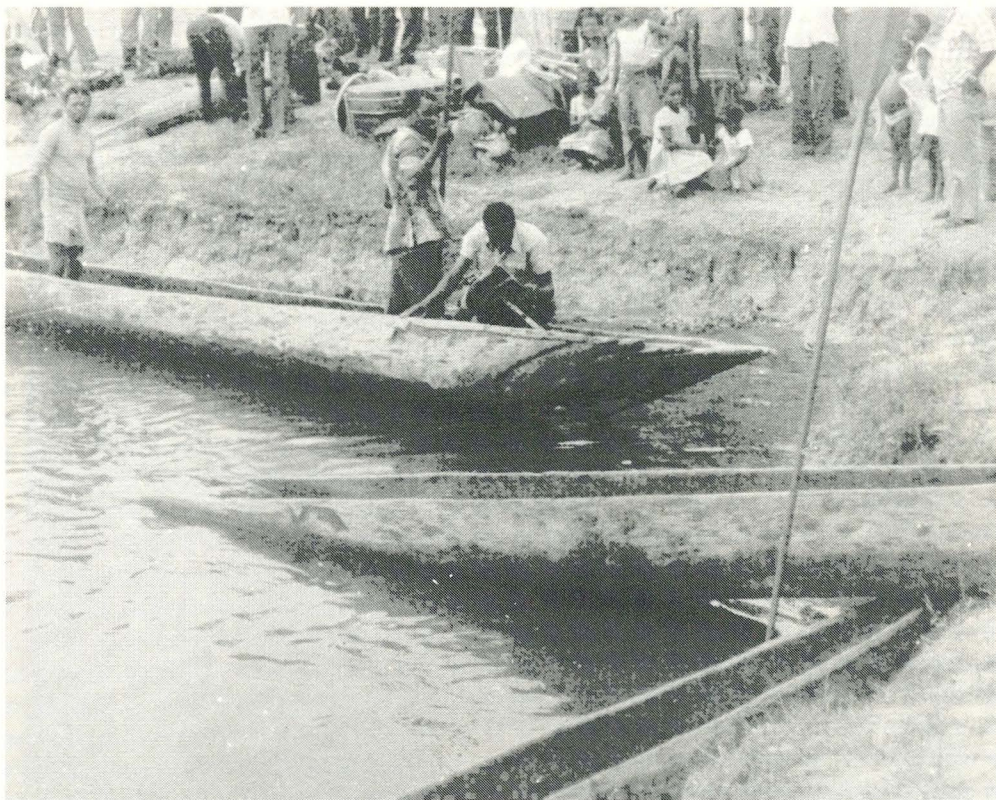
That evening the local youth choir came to sing and dance for us behind Pastor Basai's house and were very pleased when we tried to join in with them.

During this *soirée musicale* the EBT students arrived back two by two and there were excited welcomes and sharing of news. On Easter Monday we reminded local church workers of the importance of follow-up to the evangelization campaign. 'The seed has been sown, now shoots are sprouting, but the young plants must be carefully tended and weeded.'

We thanked the Yalikina Christians for their wonderful hospitality and then five students set off again by bike while the rest of us crowded into the canoe with



One of the gospel meetings



Disembarking by a village

evening gospel meeting. One man who asked us if he could come back into church fellowship was pursued to the front of the church by his former wife who insisted he had not given her a fair share of their possessions when they had separated. Some of the students had interesting tales to tell, as well. One team were alarmed when a village where they were staying presented them with two pretty girls for the night. The two declined forcefully and insisted on sleeping in the same room as each other. When chided the local chief said that was only what he was expected to do for any visiting dignity.

Another team had to persuade the local government official to release the lay-pastor of one village from prison. The official was incensed that the village had made much more fuss to welcome the evangelistic team than they ever did for his own visits! Most groups, including Mary and I, had been encouraged by discussion sessions with deacons and teachers and young people. We all agreed that we should have used a greater variety of evangelistic methods and that we needed more time on another journey to counsel new converts.

Pray for the new disciples

We will not forget that Easter in a hurry. Not only were the journey, the welcome and the response to our preaching

memorable but it was so grand to be doing the missionary's number one job, proclaiming the Good News of salvation in Jesus Christ. Nevertheless, it has been said of Zaire and much of Africa that it is easy to win disciples but much harder to keep and train them. Please pray for the pastors and deacons of the Yalikina district that they may give themselves to teach and encourage the newly converted and reconverted.

CAN YOU HELP?

Has any reader a single size mosquito net and or a Tilley lamp for which they no longer have any use? These items are needed by a missionary and we would be pleased to hear from any reader who can help. Please notify the Overseas Department, 93 Gloucester Place, London W1H 4AA.

our luggage and our gifts, including about 30 chickens and a pig. The out-board motor stuttered until we changed one of the spark-plugs at Yangambi. But we could not find any petrol there and wondered if we had sufficient fuel to get back to Yakusu. Fortunately some communist Chinese, building a sugar factory not very far from Yangambi, agreed to sell us some petrol. Some of them stared hard at my T-shirt which advertized a Billy Graham Crusade in Singapore and had a Bible text in Chinese characters printed on it.

After narrowly missing some half-drowned trees and crashing into some fishing traps, our obstinate chauffeur at length agreed to steer the canoe farther out from the bank and we reached Yakusu tired, but satisfied, at midnight.

God blessed our work

A few days later each team presented in class a report of their evangelistic journey and we attempted an evaluation of the campaign. As a direct result of our preaching, 429 people had made decisions to follow Jesus Christ and 330 backsliders requested to be received back into church fellowship. We know statistics are not everything but we are confident they show God's blessing upon the outreach campaign. Certainly some people responded to the appeal from mixed motives. Mary and I suspected that some people were more or less pushed out to the front after some of our services. One of our students deliberately walked up and down to prevent this during his colleagues' appeals.

That team also insisted on a Bible study and question session with the new converts on the morning following each

WITNESS IN TANZANIA

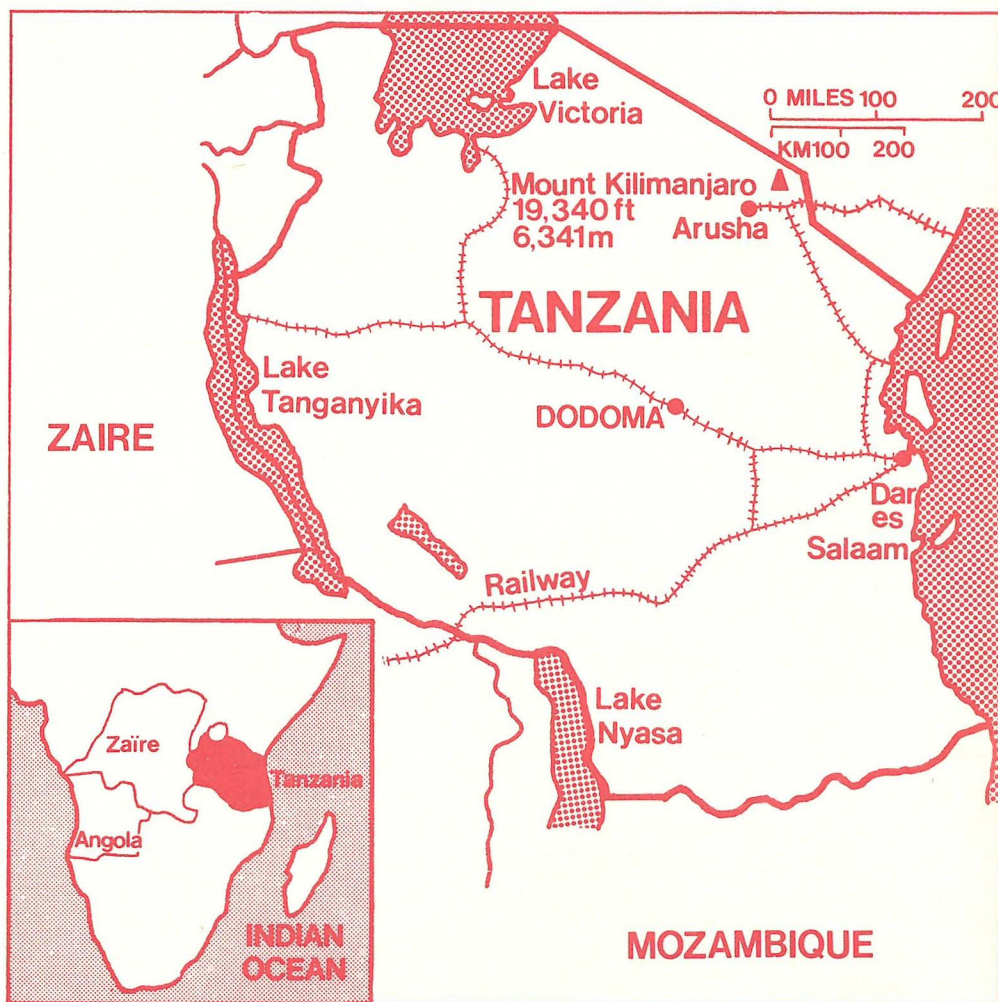
by Donald and Dorothy McLarty

The work in the Medical School at the Muhimbili Medical Centre, Dar es Salaam, Tanzania, continues to be rewarding despite the problems which we experience in the hospital yet which only reflect the wider problems of Tanzania as a whole. The time is spent seeing patients, teaching and encouraging students and post graduates and, when time allows, doing some research work.

Being here as a Christian makes a vast difference because one is not completely limited by lack of material things. There is always so much to be done in the realm of the spirit by just being with people, speaking with them and encouraging them wherever possible.

We feel immensely privileged to be in such a situation. Livingstone, speaking to the students at Cambridge in 1857, said people often referred to the sacrifices which he made in going to Africa. 'For my part,' he went on, 'I have never ceased to rejoice that God has appointed me to such an office. . . . Can that be called a sacrifice which simply pays back, as a small part of a great debt which brings its own blest reward in healthful activity, the consciousness of doing good, peace of mind and a bright hope of a glorious destiny hereafter? Away with the word in such a view and away with the thought! It is emphatically no sacrifice! We think we know just what Livingstone meant.

While Donald has been working in the hospital Dorothy has been teaching (part time) at the National Social Welfare Training Institute in Dar es Salaam. She has also been helping with the Scripture Union but unfortunately the Scripture Union has been going through a difficult period in the last year or two. Now,



however, there are signs of a new beginning. A Christian teacher, Justin Oforo, has just taken over as the new Organizing Secretary for Scripture Union. We know Justin and his family very well and he is keen for Dorothy to become more involved in the work.

The door bell can ring too often

Being in such a centre as Dar es Salaam we seem to have a constant stream of visitors. Tanzanian brothers and sisters, friends, missionaries, travellers, patients, refugees and people from other categories all seem to arrive in our home

at some point. It is indeed a privilege to meet all who come and one thinks immediately of such people as Dr Janet Craven a missionary doctor with the Bible Churchmen's Missionary Society, or Sister Elsy Dietiker of the Swiss Mission, who stay with us when they come to our city and who are a great encouragement to us.

There are occasions, however, when the constant stream of visitors tends to overwhelm us and we feel a need to escape. However good may be one's capacity for social contact there are

times when the strain begins to tell.

Another matter which could be a source of strain — and indeed is for so many Tanzanians and expatriates — is the question of 'daily bread'. We have come to appreciate for the very first time the phrase, 'give us this day our daily bread' and to realize just what are the essentials of life.

God's faithfulness is demonstrated

However, we are so thankful to God for caring for us through so many friends. Shortages do bring out a new aspect of fellowship among Christians which is perhaps missed in the West, for example, the sharing together of things like food.

We can readily recall how a Tanzanian nurse from Iminga shared with us some rice as did a missionary friend in Monogoro. A patient shared with us a bar of soap and other friends have seen to it that we have had some margarine,



The Muhimbili Medical Centre
some sugar, some fruit and some bread. A New Zealand friend gave us some butter. Admittedly butter is not essential but how very nice it was to have this little luxury.

On another occasion a Tanzanian doctor working in a wheat growing area saw to it that we received some wheat, and so

(photo by Camera Press)
we could continue to tell of sharing and caring. So many people to whom we are so thankful and for whom we praise God.

There is a constant change

One feature of life in Dar es Salaam is the very large turnover of people. The Tanzanians are, of course, here all the time, but expatriates come and go and often one is called to say 'goodbye' to one or another whom one has come to know and love. Just recently we had to say farewell to a very good and generous friend from the USA, Norma Brainard, who was a friend and very kind to many of the Tanzanian students. Not long since also we have said our farewells to friends from Thailand and New Zealand. Shortly a Russian Sister will be leaving — all of which goes to show what a cosmopolitan city is Dar es Salaam and how God brings together in His service people of all nations.

How apt is the exhortation 'Be joyful in hope, patient in affection, faithful in prayer . . . and may the God of hope fill you with all joy as you trust in him, so that you may overflow with hope by the power of the Holy Spirit'.



Roadside industry in Dar es Salaam

(photo by Camera Press)

AN HISTORIC OCCASION

by Donald McLarty

One of the highlights in 1981, for me, was the privilege of attending a conference at Limuru, Kenya. It was the first ever Africa Region Conference of the International Conference of Christian Medical Students (ICCMS). I had the honour of being one of the speakers but quite frankly that which I received spiritually from the Conference was far in excess of anything that I was able to give.

There were not far short of 100 participants, mostly medical students. If travel in Africa were easier there is no doubt at all that many more would have attended. It is difficult for those living in Europe and America to appreciate the problems of travel in Africa today. They have to be experienced to be understood. Because of these problems, those who were able to be present felt that it could most aptly be called a miracle conference. It was a miracle because, apart from the travel difficulties, those attending found other barriers which have to be surmounted by any traveller in Africa.

No money was available

There is, for example, the major problem of obtaining foreign exchange if one wishes to travel to another country. Most countries in sub-Saharan Africa are desperately short of foreign exchange. Those who travelled to the conference from Uganda were unable to obtain foreign currency from the Bank of Uganda. Those of us who attended from Tanzania were not able to obtain any either. The week-long conference cost those present 500 Kenyan shillings. One of the students from Uganda told us that 100 Ugandan shillings were the equivalent of three Kenyan shillings so that the cost to a Ugandan student was immense, by their standards, even if they

had been able to obtain foreign currency. Although, in fact, the cost of the conference was modest, most students could not have afforded it if left to their own resources.

It was because of these difficulties and many more that it was considered a miracle that any students from outside Kenya were able to attend.

The difficulties over money were overcome by the remarkable generosity of Christian friends within and without Africa who realized the strategic importance of the Conference for medical missions in Africa. As an example of help so willingly given, the contribution of the pastor at the Baptist church in Dar es Salaam was outstanding. He is a pilot and kindly flew three of us straight from Dar es Salaam to Nairobi. If anyone knows the road from Dar es

Salaam to Nairobi then that person will appreciate what a wonderful gift this was.

A larger view of God

A Ugandan doctor, Dr Lulua, who did so much to organize the Conference said afterward, 'Personally, looking back, I am refreshed of the Lord for all He had promised and all that He did.' I believe in the Lord of miracles. It still thrills me to reflect on how everything worked out. An intern from the Kilimanjaro Christian Medical Centre in northern Tanzania reported that as a result of the Conference a budding fellowship had been started in the KCMC, while a student from Uganda spoke of how at Limuru he had realized that we were one body with saints from all over the globe. At a prayer meeting another Ugandan student thanked God that his vision of Him had been enlarged and that now he



The multi-cultural University, Nairobi

(photo by Camera Press)

saw Him as a truly international God!

For me it was the highlight of my five years in Africa. Thirty-two of us travelled from Tanzania. There were six doctors, one nursing consultant and the rest medical students. There were representatives from Botswana, Ghana, Kenya, Sudan, Uganda and Zambia. One white medical student came from South Africa and it was wonderful to see the reaction of the Tanzanian students as it was the first time they had ever met a representative of the 'enemy' in the flesh. It was the first time also that the South African had shared fellowship with black Africans — but it was thrilling to see how Christ united them all in love.

Equal to the best in Europe

There were a number of guests from outside Africa, too. A former travelling secretary of the Christian Medical Fellowship, Dr Steve Richardson represented the British CMF. Dr Oomens, the chairman of the International Conference of Christian Medical Students (ICCMS) came from India and Dr Konety-Ahulu, a very distinguished physician and much respected African Christian Statesman travelled from England where he is at present living. All of these guests agreed that the spiritual content and tone of the Limura Conference was perhaps greater than anything they had experienced in Europe.

The Conference was opened by Dr Gatui, Moderator of the Presbyterian Church, and a well known ecclesiastical figure in East Africa. The Bible readings were given by Bishop Festo Kivengere of the Anglican Church in Uganda, who had had to flee that country during the reign of Idi Amin.



Coronation Avenue, Nairobi

(photo by Camera Press)

The climax of the week was the final Saturday evening when representatives of each country spoke, sang or did something to illustrate an aspect of their own culture. The last group to sing were from Uganda and in it were three doctors and fourteen students. Their testimony and singing was powerful beyond words. They sang so beautifully, so joyfully and radiated a spiritual reality and sincerity which had to be felt because it is impossible adequately to describe it. The media of the world, as most will know, has been presenting little but bad news of Uganda for years, but here indeed was good news. These students and doctors had come out of 'great tribulation', refined as gold in a fire and they were a living testimony to the fact that nothing, not even the most terrible of experiences, can separate us from the love of Christ.

On the Sunday morning I had been asked to speak on the subject 'Hope and life after the present life'. The last verses of Romans chapter eight came to my mind. 'Who shall separate us from the love of Christ?' I was impressed that Paul used the pronoun 'who' and did not ask 'what'? As I listened to those Ugandan

singers on the Saturday evening, the verses which had been given me for the following Sunday morning, really came alive in a wonderful way. Now I knew what Paul meant when he used the word 'who'. Those radiant Ugandan Christians had experienced all the oppression of Idi Amin and his administration. In them I could see what it meant to be 'more than conquerors'. Anyone watching and listening to them could have been excused for thinking they had just arrived from a holiday rather than from years of suffering. Not only had they been given strength to cope with this period of hardship but they had found strength in reserve — quite literally they had over conquered!

During the Conference the doctors who attended decided to explore the possibility of forming a branch of the International Congress of Christian Physicians (ICCP) in Africa while the students planned to continue their work and witness and chose as their chairman a student of outstanding spiritual maturity from Zambia. Please support with your prayers these ongoing fellowships because they can mean so much for the Christian witness in this vast continent.

NOT JUST YOUR MONEY

by **David Martin**, the Young People's Secretary

The 1982 BMS Young People's Project is in support of Angolan Christians. We can share in the vision and endeavour of the Angolan Baptists as they consolidate and extend their witness.

Angola is a war-torn and troubled land. Our media makes sporadic mention of the ongoing armed resistance to the Cuban-backed government, incursions by South African forces, and the famine conditions in southern regions of the country. But against this sad background there are signs of great vitality and development among our fellow Baptists.

Since Portugal granted independence in 1975, the Evangelical Baptist Church in Angola (IEBA) has grown dramatically among the Bakongo people in the north. Refugees returning from Zaire have begun to restore old villages and, more often, build new towns. Of some 140 Baptist church buildings in use before the troubles only two had survived, and of those only one remains today.

With great faith and enthusiasm the Christians set out to restore and develop their work. From an estimated 8,000 members in 1975, numbers have now

increased to more than 22,000 baptized members and a total community of over 40,000.

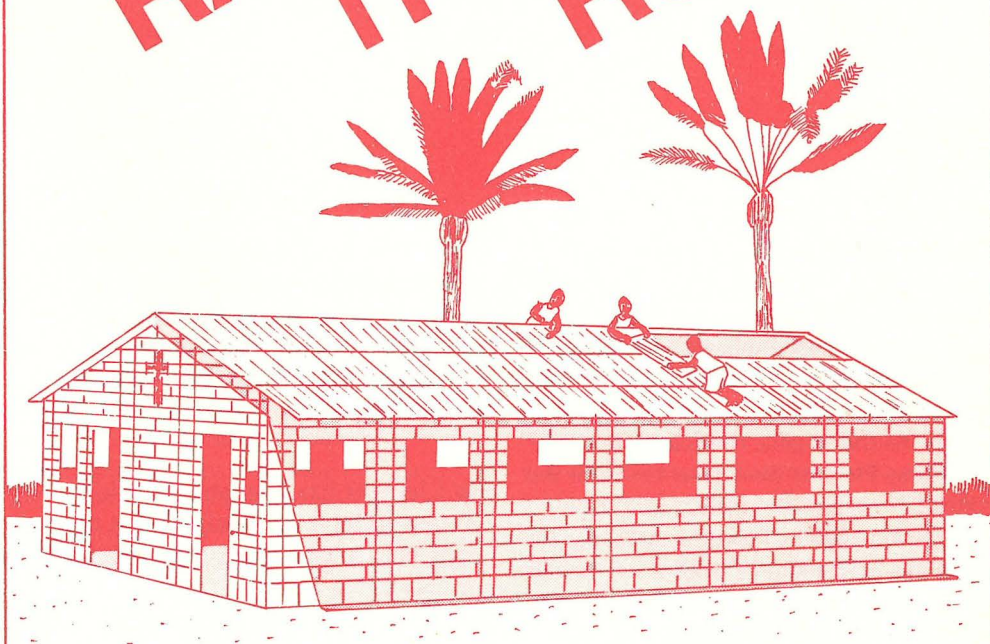
New places of worship have been and are being built. The one surviving chapel — at Mbanza Kongo — has been patched up and repaired. The IEBA has broken new territory and established itself in the country's capital, Luanda. New buildings are being erected there to serve the growing congregations.

Some funds are needed for these building projects. Local stone provides



'Church work' takes on a new meaning

RAISE THE ROOF!



BMS YOUNG PEOPLE'S PROJECT, 1982 TARGET £15,000

The Angolan Baptist Church is growing rapidly. They are restoring old buildings and erecting new places of worship. Foundations and walls can be made with home-made bricks but roofing is expensive. We aim to provide corrugated iron roofing sheets for five or six churches. Please help!

the foundations, and mud bricks can be produced by willing volunteers, but satisfactory roofing for large buildings is a problem. Smaller structures can be covered with thatch but, ideally, metal roofing sheets are needed for the larger buildings. These sheets cost an average of £5 each, and hundreds are needed for each chapel.

Angola is a potentially rich country, with fertile soil and a wealth of mineral resources, but for obvious reasons these are hard times. Gross National Product per capita is about £220.

Apart from those in Luanda, members of the IEBA are mainly in the rural areas, and their cash resources are minimal. Even though they had laid the foundations and erected their chapel walls, it looked as if open air services were to be the order of the day for a long time to come. This is where we can help.

Young people in Britain will help

Our Society has pledged £15,000 for these Angolan building programmes. This amount will make it possible to cover five or six church buildings.

This, then, is the background to our Young People's 'Raise the Roof!' appeal.

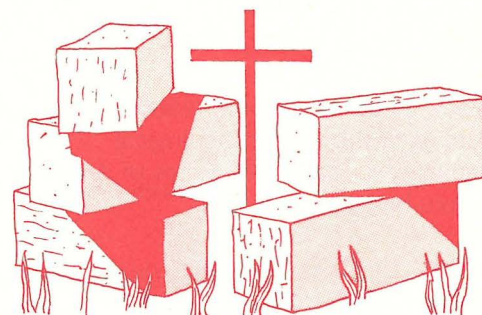
Every year, energetic and imaginative support is given to our appeals. Happily, the response usually exceeds the target by a comfortable margin — making it possible to widen the scope of the project.

This year we have a selection of materials which will enable the young people in your church to share in this partnership with our fellow-believers in Angola. There are notes and suggestions

for leaders, background data, stories and a playlet which give a 'feel' for life in north Angola. There are also colouring pictures, texts and songs in the languages used in the IEBA, a prayer calendar, mini-set of slides, and even the odd recipe for Angolan dishes. This information is offered because it is not just your money that we are after. We hope that the 'Raise the Roof!' appeal, and all our projects, will enable us to find out more about the world church; enlarging our vision and prayerful involvement.

We trust that we will pass our target figure once again, but hope that our

giving will be just a reflection of the fact that we have first given ourselves to the Lord and to the Angolan believers, and that this whole project will be a further stimulus to our understanding of, and commitment to, what our Saviour is doing around the world.



OUTSTANDING SERVICE

The Secretaries retire at the Annual Meetings

The Rev Alberic Clement joined the Mission House Staff in 1952. His work as Secretary of the Manchester Baptist College Committee; his witness in the City of Coventry and his contribution in educational matters had revealed to others his many gifts, not least his ability in writing. He was invited to become the Editor of the Society and, at the same time, to be Editor of the Carey Kingsgate Press. His editorship of both these bodies led to a high standard in publications for which he is still remembered.

When the Rev J B Middlebrook retired from the office of General Home Secretary in 1962, the Society invited Mr Clement to be his successor. Since then he has ably steered the Society and forwarded its work.

He has represented the Society, with

distinction, as a member of other bodies. The Baptist World Alliance was pleased to elect him as a Vice-President of this worldwide fellowship of Baptists and he has been a member of the Conference for World Mission Executive.

Mr Clement has read and travelled widely and this has enabled him to see matters in a world perspective, bringing to his work a clarity of thinking and a vision which has brought strength to the Society.

We thank God for the 30 years of devoted service he has rendered to the Baptist Missionary Society and we look forward to his continuing support through the years of his retirement which we trust will be rich and rewarding both for himself and Mrs Clement.



Mr A S Clement

The Rev Henry Frederick Drake offered to serve with the Society from a pastorate at Hanwell in 1944. He and Mrs Drake sailed for Zaire in the February of 1945 and spent the first nine months in that country at Yakusu. They then moved to the Yalikina/Irema area where they spent the next eight years, before moving back to Yakusu for another year.

In 1955 Mr Drake was called to Leopoldville as it was then called (now Kinshasa), to take over the school work in that district.

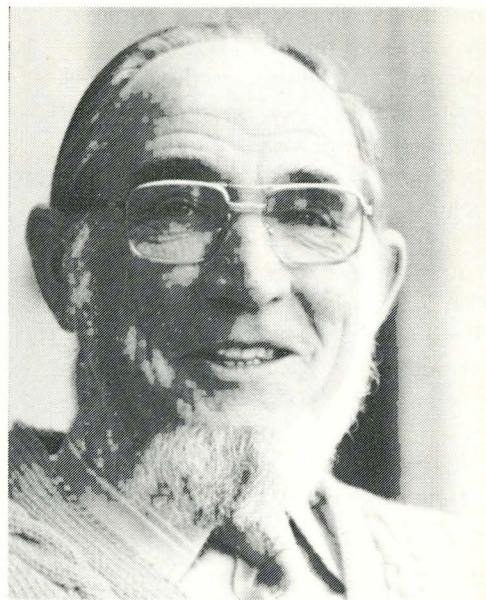
From September 1959 to 1960 he studied at the Union Theological Seminary in the United States of America where he graduated STM.

In 1962 the Society appointed him Congo Field Secretary when the wealth

of his experience was used to see to the welfare of his BMS colleagues in Zaire and to attend to the business of the Society. He steered the work safely through the difficulties which surrounded the period of Independence with its attendant violence and did much to bring about a covenant between the BMS and the Baptist Community of the River Zaire (CBFZ).

When a vacancy occurred in the Overseas Department at Mission House in 1966 unanimous support was given to the proposal that Mr Drake should be appointed Associate Overseas Secretary of the Society with responsibility for Africa, Brazil and the Caribbean.

Then when the Rev E G T Madge retired in 1975 from the position of Secretary (Overseas) the Society once more turned to Mr Drake and appointed him to be



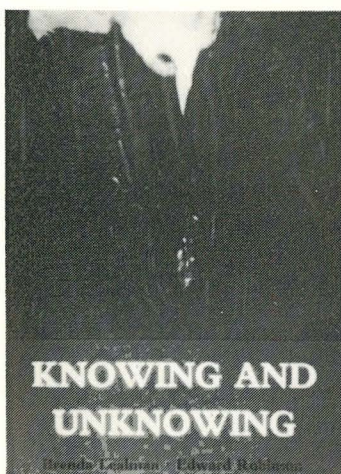
Mr H F Drake

the successor to Mr Madge.

In recognition of his services to Africa the Queen appointed Mr Drake an Officer of the British Empire in 1965.

We wish Mr Drake and his wife Marjorie every happiness in their retirement.

BOOK REVIEW



KNOWING AND UNKNOWING

by **Brenda Lealman and Edward Robinson**

Published by the Christian Education Movement Price: £2.25
(Supplementary Teacher's Book: 75p)

This is an unusual Christian book, both in format, which is attractive, and in

thought. Most of the book is devoted to paintings and photographs, each coupled with a short poem or reflection.

The idea behind the book is that scientific knowledge or logic cannot lead to God because God is ultimately mysterious to man. 'He may be reached and held close by means of love, but by means of thought, never.' Christians must open their imagination if they are to be close to God, and this, art can enable them to do. The artist does not reproduce, but makes things visible, forcing us to see the familiar in a new

way and recognize something in the unfamiliar.

'Knowing and Unknowing' is certainly a provocative book, which should be reflected on over a period of time rather than read from cover to cover and then put away. Although some of the pictures and poems are somewhat obscure, much of it is stimulating and I think many readers would find the book an interesting departure from the usual Christian reading matter.

HMB

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1907-1982

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April 24-May 1	Falmouth	'Spring Gardens Special'	£135.00
May 22-May 29	Brighton	'Sussex Scenes'	£ 90.00
June 5-June 19	Lake District	'Visit Lakeland'	£199.00
June 19-July 3	Pitlochry	'Scotland Explored'	£235.00
July 5-July 17	Torquay	'English Riviera'	£150.00
July 21-July 28	London	'London Panorama'	£ 82.50
July 29-Aug 5	London	'London Panorama'	£ 87.50
Aug 7-Aug 14	Durham	'Christian Heritage'	£125.00
		'Saga of the River'	
Aug 25-Sept 4	Oxford	'Back to College'	£145.00
Sept 11-Sept 18	Llandudno	'Seaside and Mountains'	£ 75.00
Oct 14-Oct 21	Falmouth	'Autumn Break'	£ 99.00

OVERSEAS TOURS:

May 26-June 9	Virginia, USA	Leader: Rev Dan Weller	£450.00
May 28-June 11	Majorca	Leader: Rev Alan Easter	£219.00
July 2-July 16	Switzerland	Leader: Rev Alex Duncan	£325.00
July 30-Aug 13	Italy	Leader: Mrs Brenda Forward	£339.00
Sept 25-Oct 7	Jordan/Holy Land	Leader: Rev Ernest Forward	£499.00

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ANNUAL BAPTIST ASSEMBLY 1982

(at Westminster Chapel, London)
PROGRAMME OF BMS MEETINGS

Monday, 26 April

11.00 am INTRODUCTORY PRAYER MEETING
Westminster Chapel
Conducted by:
Rev A T Hubbard BA BD

Tuesday, 27 April

1.30 pm WOMEN'S ANNUAL MEETING
Westminster Chapel
Luncheon at 12.30 pm
in the Junior Hall (£1.30)

2.45 pm ANNUAL MEMBERS' MEETING

4.15 pm MEDICAL TEA
(50p)

Wednesday, 28 APRIL

11.00 am ANNUAL MISSIONARY SERVICE
Westminster Chapel
Preacher: Rev P H Barber MA BD

**4.30 pm MEETING OF ELECTED MEMBERS
OF THE COMMITTEE**
(Preceded by tea at 4.00 pm)

6.30 pm ANNUAL PUBLIC MEETING
Chairman: Rev D Monkcom BA BD MTh

Valediction of missionaries for overseas

BRIEFLY . . .

MISSION CONFERENCE IN SHILLONG

The Zoram Baptist Mission, which grew out of the work of the Baptist Missionary Society in, what was then known as, the Lushai Hills of India, but later to be called Mizoram, recently held a conference at Shillong in Assam. It was hoped that permission would be obtained for the BMS to be represented by Stanley Mudd but the government of India felt unable to alter its decision of some standing that no expatriates should be allowed into this militarily sensitive zone.

About 500 missionaries from the Zoram Baptist Mission, together with their families attended and forty other people, including members of a choir, travelled to Shillong from Mizoram.

At the public worship meetings there were never less than 400 people and these heard challenging and inspiring addresses. The theme of the Conference was 'Jesus shall reign' and each speaker in turn dwelt on an aspect of this theme.

The Secretary of the Mission, the Rev K T Chungnunga reports that all concerned were convinced of the usefulness of such a Conference although some might feel that the expense was rather high.

Following the Conference the Rev K T Chungnunga and the Rev Luaia toured the areas in which the Mission has workers. These include Bhutan, Assam, Tripura, Manipur, West Bengal, Madhya Pradesh and Maharashtra. The total of their missionaries is 34.

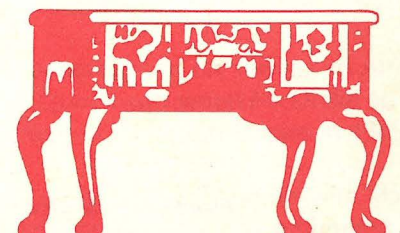
RAISE MONEY FOR THE BMS

An opportunity is afforded to all Baptists to contribute to the work of mission

overseas by sending some article to the Wallington Missionary Auctions. The services of qualified auctioneers and expert advisers are all given voluntarily and the proceeds of the sale goes to the Society nominated by the donor of the article. If you have something of value you may wish to use in this way for God's work please send it to:

Wallington Missionary Auctions
20 Dalmeny Road
Carshalton
Surrey SM5 4PP.

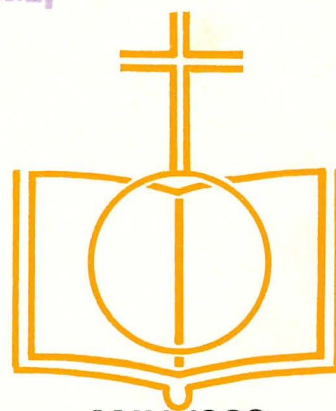
Remember clearly to state that the proceeds are to be donated to the Baptist Missionary Society. Last year £2,444 was raised for the Society in this way. Dates on which auctions are planned for this year are, 13-14 May, 17-18 June, 7-8 October, 11-12 November and 2-3 December.



Missionary

HERALD

The magazine of the Baptist Missionary Society



MAY 1982
PRICE 15p



Christian reading room, Diptipur, India

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BMS STAMP BUREAU

CALLING ALL STAMP COLLECTORS!

Help to support the Baptist Missionary Society by purchasing UK, Commonwealth or foreign stamps from The Bureau. Stamps are available for beginners and for advanced collectors.

The Bureau has recently been re-organized and previous customers are advised to write to the new address:

Mr R B Camp, 3 Barnfield Crescent
Wellington, Telford, Salop.

(Please remember to include a stamped, addressed envelope.)

Donations of unwanted collections and spare stamps are always wanted. Even the commonest stamps, carefully cut from envelopes, are needed. Start collecting at your Church and office now, and send the stamps you collect to:

Rev Roy Cave
77 Hurst Park Avenue
Cambridge CB4 2AB

NOTES FOR YOUR PRAYER GUIDE

Robert and Miriam Young (2 May) have now returned to this country.

Christopher Green has now joined Ann (11 May) at Vellore.

Helen Drysdale (19 May) is expecting her baby at the end of this month.

Vivian Lewis (27 May) has just held his first baptismal service.

Clinton Bennett (30 May) has now moved to Rangpur.

General Secretary

Rev R G S Harvey

Overseas Secretary

Rev A T MacNeill

Editor

Rev D E Pountain

Enquiries about service to:

Rev (Mrs) A W Thomas

Films, slide sets, posters, maps, literature
are available depicting our work

Departments concerned with
Young People's, Women's, and Medical
support work are always available to offer
help and advice

We share in the work of the Church in:

Angola
Bangladesh
Brazil
Hong Kong
India
Jamaica
Nepal
Sri Lanka
Tanzania
Trinidad
Zaire

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In March the Rev David Pountain joined the Mission House Staff. He was appointed to assume responsibility for the literature of the Society and to release the Rev Alan Easter to devote his whole time to developing the Audio Visual Aid side of BMS publicity.

Mr David Pountain is a native of Derby where his family had long association with the Pear Tree Road Baptist Church and where his grandfather and later his father were elected deacons.

They helped found a church

When David was about eleven years old the family moved to Wolverhampton where his parents were founder members of the Fordhouses church and where his father was Sunday school superintendent, treasurer and deacon. It was here that Mr Pountain came to commitment in Christ and was baptized. He felt called to full time service and entered Manchester Baptist College with the intention of offering for service on the mission field. He graduated Bachelor of Arts in Theology at Manchester University and on completion of his theological training received a call to the Mills Hill Baptist Church at Middleton, Manchester. This he accepted as his intention of going overseas came to nought. In 1963 he married Dorothy, a widow with two children and they also have a son of their own. During the six years he was at Mills Hill he became secretary of the Oldham Baptist Union and Missionary Auxiliary. An invitation then came to him to accept the pastorate of Blackley Baptist Church, Elland, Halifax and almost immediately he became the secretary of the Huddersfield Baptist District of the Yorkshire Association. David served on the Yorkshire Baptist Association General Committee and was chairman of the Social Responsibility Group. In 1977 he was called to the pastorate of Bourton-on-the-Water and was elected to the Committee of the Oxford and East Gloucester Committee subsequently becoming secretary of the Association.

A common interest

Both David and Dorothy are pianists and singers, Dorothy having taken the lead in many operatic productions. David is also keenly interested in scuba diving and bee keeping.

We welcome him to the team at Mission House and know that he will bring a keen interest and wide ability to this work.

LAZARUS IS STILL THERE

by Fred Stainthorpe



When we read the story of Dives and Lazarus we condemn the rich man. If we had been in his shoes, the beggar would not have starved. We would have kept him fed. We are keeping him fed nowadays through the work of Christian Aid, Tear Fund and other agencies. Governments, too, are joining in the task and our consciences have been altered to many beggars at our gates.

But not to them all. There are still many who are neglected. They may have food for their bodies but their minds and souls are starving. They want to read but have such little material. Like Dives of old we feast every day, unaware of how much Lazarus wants to pick up the scraps which we drop.

The children are starved

An Anglican missionary and his wife one day visited a village in north-east Zaire. The wife threw away an empty packet of 'Daz', and immediately, a crowd of children dived to get hold of it. It was a precious piece of writing. No doubt they would have been just as keen had it been a pornographic tract or instructions on how to make a bomb. To them it was something to read in a society starved of literature.

Once, when my wife and I were in Zaire, a primary school teacher, Bobenga Ratisbonne, called to see me. He held in his hand some children's spelling cards which he had found in a school cupboard, and asked me, somewhat diffidently, if he could keep them for his small child. As I agreed, my heart smote me. I remembered the wealth of books enjoyed by my two small children. I remembered their regular supply of reading matter. A friend in England used to send them comics each week and they were never short of a book. Bobenga was glad to obtain a few spelling cards.

It is not only children who suffer from lack of books. Once an American organization, 'Lit-lit', sent us a complete set of all the religious books available in Lingala and offered to supply us with more sets for use by pastors. For some reason we did not follow up the offer until it was too late. Even so, the pocket library was pitifully small. A score of thin paperbacks would have comprised it all. Twenty years later I do not think the book supply has improved. It may well have grown worse. My own books filled cupboard after cupboard, and many more remained in England. Truly to him who has is more given.

Many books are lost

What about him who has not? From him it is often taken away. In tropical countries termites and damp often do the damage inflicted by moth and rust in milder climates. People who are not used to owning books do not always exercise the care over them that we do. In times of political turmoil it is often the Bibles and other Christian books which are the first to be burned. Therefore, at least some of the high circulation figures for Bibles abroad represent replacements, rather than Bibles for new readers.

Yet it is often in these countries that the need is greatest. Churches grow and new converts need to understand their faith. Often, however, they lack funds and they have neither the paper nor printing presses to produce their own Bibles. These must be produced in the West.

Dives feasts

However, the West is often too busy producing more and more Bibles for itself. In the last ten years many new translations in English have been produced. Much scholarship has gone into their production, much skill and expense has gone into their distribution and many copies have been bought. A good proportion of these have probably gone to people who own several versions already. Lazarus must be wondering when his turn will come.

In February 1980 a delegation from the Angola Evangelical Church visited villages in the Kwango area. In 18 villages they found no Bibles though they did come across parts of it, unrecognized as such by the villagers, being cut up and smoked like tobacco. None of the pastors who went on that expedition felt that he could bring back his own Bible. They left them all there so that people could read what they had preached.

None of those Angolan pastors was rich. They knew how Lazarus felt and were willing to share with him to the point of sacrifice. By contrast, we are well off. Let us not add to our store of Bibles while there are still millions who do not possess a single one. The money which our new version costs might supply a dozen new readers with Scriptures which could lead them to Christ. The added knowledge it would give them would be crucial. Too many of our resources are used for Dives. It is time we listened to the unspoken appeal of Lazarus.

BY LAKE TUMBA

by Wilma Aitchison

When, over a year ago, I was first asked to write an article about the medical work at Tondo, I felt unable to do so. It was a time of changes and uncertainty, and much of my article could have been misleading or even incorrect by the time it was finally read. However, conditions are more stable now, and I am able at last to share with you some of the changes which have taken place and to encourage you to pray for the work and witness of the medical team at Tondo.

There is a Chinese proverb which says, 'Tell me and I'll forget
Show me and I may remember,
Involve me and I'll understand.'

In writing this article, therefore, it is my aim not only to tell you about our work, but also to involve you. I would like to help you to understand what we are doing, why we are doing it and what we are achieving.

Questions which need answers

So many questions are being asked in missionary circles these days. Most of them have no clearcut answers and missionaries must give them their prayerful consideration if they are to maintain a healthy balanced attitude to their work. Some people doubt the need for the presence of missionaries in Zaire at all, while others are concerned by the

growing lack of long term missionaries and question the contribution of short term volunteers. Some ask whether we are achieving enough and wonder if our priorities are justified. Do we concentrate too much on medical work at the expense of church work? Do we rely overmuch on personal contact with local people for evangelism and not enough on mass rallies? Often, when we hear that work has suffered during a missionary's absence, people ask — was it worth it? Was there no other way? Was it right to create such a need?

At Tondo we have faced many such questions, as well as outright criticism, especially in relation to the feeding programme which was begun there a few years ago. As part of this programme, a daily diet supplement is provided for the children and a few adults, who have been brought to us in need of food. Orphans, children of one parent families, of broken marriages, or of problem families, and some adults who are unable to provide for themselves, have all been helped by the scheme. However, some people have even suggested that we should not feed children or old folk, as doing so creates other problems, like reliance on outside help. Others suggest that we should not feed malnourished children but rather we should educate the parents. But while the need for education is obvious, those of us who have taken part in this programme have been amazed at the witness which it has been to the villagers and even to some local government officials.

The Lord is our example

We have only to look at our Lord Himself to see how we should live. He cared for people, not only spiritually, but in every way. His diverse ministry of



Preparing the ground at the agricultural project

continued overleaf

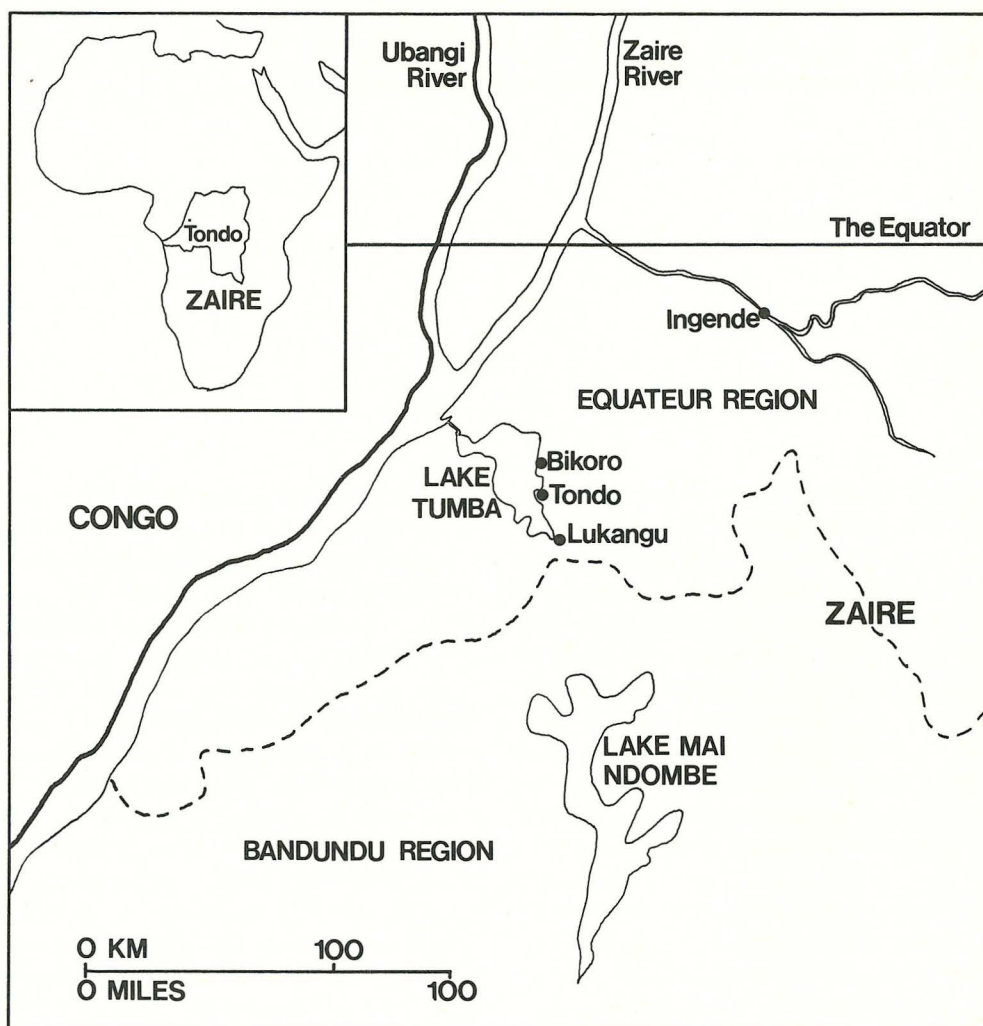
BY LAKE TUMBA

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caring, healing, saving, teaching, feeding and loving is clearly an example we do well to follow. When Jesus fed the five thousand, many of them probably were not of strong religious persuasion, but He still ministered to them according to their need.

In our calling to be God's witnesses and to reach out to others in the Lord's name, we are called to represent Christ to the world. We are called to do what He did, to minister, to show God's love and most of all to 'be'. 'Doing' is not enough if we have no time to 'be'. Our responsibility to others is clearly shown in Matthew 25 where we read about the day when God will separate us as a shepherd separates goats and sheep. When in that story the wicked were condemned for rejecting Christ, by refusing Him water, food, care and shelter, they asked when it was that they failed to minister to His needs. The Lord answered that when they refused help to the poorest and humblest of people, they, in fact, refused it to Him. The love of God is so readily seen in the practical ministries and I believe they have a place in missionary work today.

Tondo, a village on the shore of Lake Tumba, not far south of the Equator, is the centre for much activity. As well as an agricultural project, there is church work, particularly among women and children, together with large primary and secondary schools and an extensive 'Habitat for Humanity' building programme. This last scheme, funded from America, includes not only the building of houses but also the development of social and cultural activity such as social help for old folk, sewing, reading and language courses. However, it is the medical work which I would like to share with you.



Progressive changes

I have been involved in this work in and around Tondo for the past three and a half years. My tasks there have always been very varied and interesting and I am amazed at the speed with which the work has progressed during the past three or four years. The many recent changes have meant that my own role has also altered. Three years ago I spent most of my time in the hospital, on ward rounds, dealing with medical problems and working in the pharmacy and outpatient department. Now most of my time is spent encouraging and counselling our Zairian staff and improving their working conditions so that they can work more efficiently. Although I do less practical work in the hospital, I find myself busier than ever! It is so much easier to do a job oneself than to teach someone else to do it and supervise that person until he can manage it alone, yet I feel that is exactly what we should be aiming to do.

Four years ago Tondo Hospital only had the official status of a maternity dispensary unit, as we had no doctor and very limited facilities for surgery. The lack

of trained staff was so acute that public health trips, which took staff away from the hospital, had to be kept to the barest minimum. There were no first-aid posts or dispensaries connected with the hospital, although some *animateurs* (local volunteers), trained to administer basic medical care, were working in outlying villages.

Improvement in natal care

Today the scene is very different. In 1977, a Zairian doctor, Dr Mpia-Bosenge was appointed as the Medical Director of the hospital, and his wife, who was trained in midwifery, was made responsible for the maternity department. Although Dr Mpia's arrival was welcomed by the village folk, it gave the hospital some new problems. For one thing, it meant upgrading the theatre rooms and obtaining suitable equipment for the doctor to begin surgery. Nevertheless, he had gradually built up the work of the hospital, freeing other staff to concentrate on public health.

Citoyen Ikoma, a medical assistant, who had worked previously with missionary



doctors in Tondo, retired from his government post and returned to Tondo for four months to help during the holiday period. We hope that he will be able to stay on as a permanent member of the medical staff and so continue to contribute to the work of the hospital.

The number of women delivering in the maternity department has increased, resulting in a shortage of beds and lack of facilities for the antenatal clinic and postnatal care. A new maternity unit is being built and when I left Tondo last November the roof was almost complete. We hope to open it later this year, and it will make such a difference to the maternity services. At the moment, women deliver in the same room in which the antenatal clinic is held. Sometimes the clinic is delayed while the delivery table is cleaned. However, we are now able to offer antenatal care in many villages as part of the public health programme and many expectant mothers only come to the hospital to be delivered. Four midwives have been trained to cope with normal deliveries in the villages.

Village workers established

Over the past few years, we have begun extended or developed various public health programmes and we now have a team of about five who visit over 20 villages, conducting child clinics, antenatal checks and other basic medical needs. Some visits are monthly, others bi-monthly and in a few cases, only once or twice a year. These visits afford an opportunity to become involved in the local church, with women's meetings, children's services and Sunday worship.

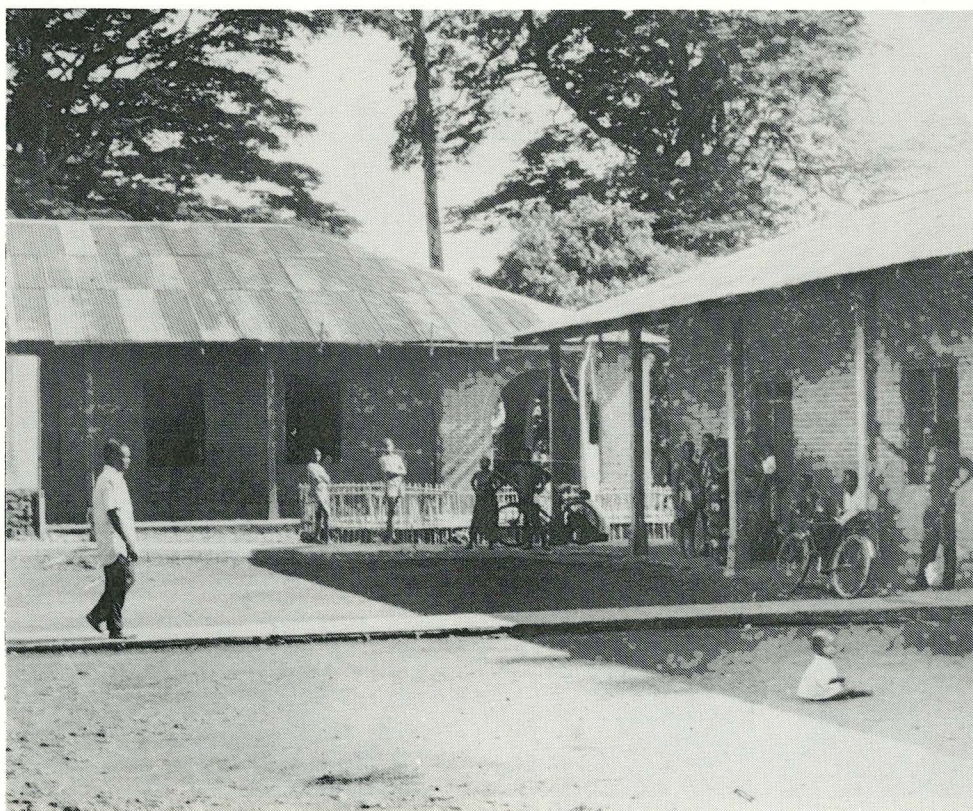
The *animateur* programme, begun in 1977, has seen some development. Although the number of *animateurs* has

been dramatically reduced, we still have a few, who contribute much to the medical care in many outlying villages. Some are responsible for first-aid posts which, it is hoped, will eventually become dispensaries. Although it has proved impossible to engage the *animateurs* totally in preventive medicine, as we had hoped, I feel that they have a rightful place in the medical team, especially as trained nurses are in such short supply. We have no training school for nurses in Tondo, although we do run classes from time to time for our untrained staff. We do aim to send one or two of our staff to proper training schools.

The Bikoro zone has been chosen for a government approved pilot scheme in

public health. The zone has been divided into five areas, each with one hospital, which is then responsible for all dispensaries and other public health work within the boundaries of its area. This replaces the system whereby each hospital was responsible for public health within the entire zone, but each dispensary was 'labelled' Protestant, Catholic or government controlled. With the old system, there was overlapping of care in some villages and a complete lack of it in others, but now public health efforts have been co-ordinated. The Tondo area includes eight dispensaries and seven first-aid posts.

continued on page 78



The hospital at Tondo

THE CRY OF ANGUISH

by Vivian Lewis

Kinshasa is not typical of Zaire. Apart from the difference of the colour of the people's skins, a visitor might think himself to be in any rundown, overcrowded city in the Third World. Three months after our arrival in Zaire, however, Gwen, my wife, and I had not yet been outside the city of Kinshasa, and were looking forward to seeing something more representative of this country which is now our 'home'. An opportunity came, in fact, through an illness which Gwen contracted. We were advised to go to IME Hospital in

Kimpese, some 150 miles downriver.

The journey by car was pleasant, the only problem being the lorries which had broken down on the road. One such lorry had slewed right across the road and as there was a ditch on either side, I assumed that the hold-up would be a long one. Fortunately, a gang of men filled in the ditch on one side with earth and so we were able to go round the obstruction fairly quickly. We called in at Sona Bata, the American Baptist station and Mbanza Ngungu, where the BMS has

two missionaries, and we finally arrived at IME in the late afternoon.

Gwen was examined that evening and next morning began the numerous tests which were required. In the afternoon we were treated to a conducted tour of the hospital, and were able to see something of the work which you support through the BMS. IME is a large co-operative medical institution and at present the BMS staff comprises a doctor, nursing tutors and a pharmacist.

It was a killer

Statistics — and those for IME are impressive — can give some idea of the care provided. It may interest you to know that, according to the last Annual Report, nearly 8,000 patients were admitted during that year, over 3,600 operations performed, 4,000 X-ray examinations made, 2,000 units of blood given and no fewer than 73,000 laboratory tests made. Also in that year, nearly 80,000 immunizations were given, and the results of that programme have been as dramatic as the figure suggests. Measles, for instance, is a killer disease among children, and for the first half of 1980, of the 270 children admitted to IME with measles, 84 died. After the vaccination campaign, the hospital has seen virtually no more cases of measles from their area.

However, by British NHS standards, the hospital is dirty and squalid. The floors and walls are bare cement, and old fashioned iron bedsteads are crowded together with only a grubby mattress on each. Sheets, blankets, towels and additional furniture are nowhere to be seen. Money is too precious to spend on such luxuries when there are lives to be saved.



Kinshasa market



Patients attending IME Kimpese

Relatives under the bed

Unlike British hospitals, IME does not feed its patients, nor attend to any of their non-medical needs. That is considered to be the responsibility of family or friends. This means that each patient on admission has at least one other person in attendance to cook for, to feed and to look after him. But usually the whole family comes, and if they do not live nearby, they 'camp out' by the cooking area provided alongside each ward. One member of the family attends to the patient's needs during the night and the usual sleeping place for that person is on the floor under the patient's bed! Sometimes the staff have difficulty limiting the relatives on night duty to one.

The hospital is always overcrowded. Extra beds clutter the corridors and when there are no more beds, patients lie on mats on the floor. Understaffing is another problem. Three or four missionary doctors, all specialists, and half a dozen Zairian doctors cover the entire work of IME, the leprosy hospital, the training school for nurses and laboratory technicians and no less than

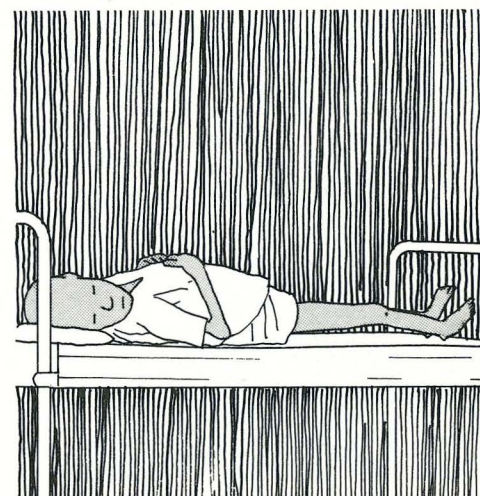
20 health centres. The nursing staff consists of only four missionary nursing instructors, 20 Zairian graduate nurses and 50 auxiliary nurses. Where are those whom the Lord would call to share in this mission of love?

He arrived too late

One memory of our visit I cannot escape. As we walked through the children's ward, a distraught and screaming woman ran down the corridor, with two other people trying to restrain and calm her. The woman's child had just died. We looked into a small side room where the staff had fought to keep the boy alive, and saw a thin wasted body. The cause of death was malnutrition, the child having been brought to the hospital too late to be saved. Stephen Rigden Green (our BMS doctor) told me that cases of kwashiorkor, a form of malnutrition, had multiplied fourfold in those last few weeks. Such an increase was hard to understand as there had been no new influx of Angolan refugees, the rains had not failed and the harvest had been good.

The only explanation possible was the price of food. The cost of the staple foods had risen by something like 50% in those past weeks. For the poorest and weakest who, even before the increase, only just eked out an existence, it was the difference between living and dying. It will be a long time before I can shut from my mind that mother's cry.

We are glad to report at the time of going to press that after the tests at Kimpese, there has been an improvement in Gwen's health.



THE SECRETARIAT

The General Secretary

The Rev R G S Harvey, the new General Secretary of the Society, was born in Northampton in the heart of the Carey country. He was drawn into the Church through the Life Boys and the Boys' Brigade attached to the Mount Pleasant Baptist Church and was greatly influenced by the ministry of the Rev Hugh Reid.

He was educated at the 400 year old Northampton Grammar School and was awarded a State Scholarship and a place at Merton College Oxford to read

chemistry, but he felt called to the ministry and relinquished his place at Oxford and went instead to Manchester Baptist College to train for the pastorate. At the University of Manchester he came under instruction from the Rev H H Rowley the notable Old Testament Scholar and twice Chairman of the Baptist Missionary Society.

Mr Harvey graduated Bachelor of Arts in Theology at Manchester University and on completion of his college course he married Maire who was also a member

of the Mount Pleasant Church, Northampton. His first pastorate was at Marston Green, Birmingham, then after five-and-a-half years he was called to the pastorate of Northfield Baptist Church on the other side of Birmingham where he served for eight-and-a-half years. His last pastorate was at Rugby where he has been for nine years. During his time in the West Midlands Association he was elected Chairman of the Birmingham District and later President of the West Midlands Association.

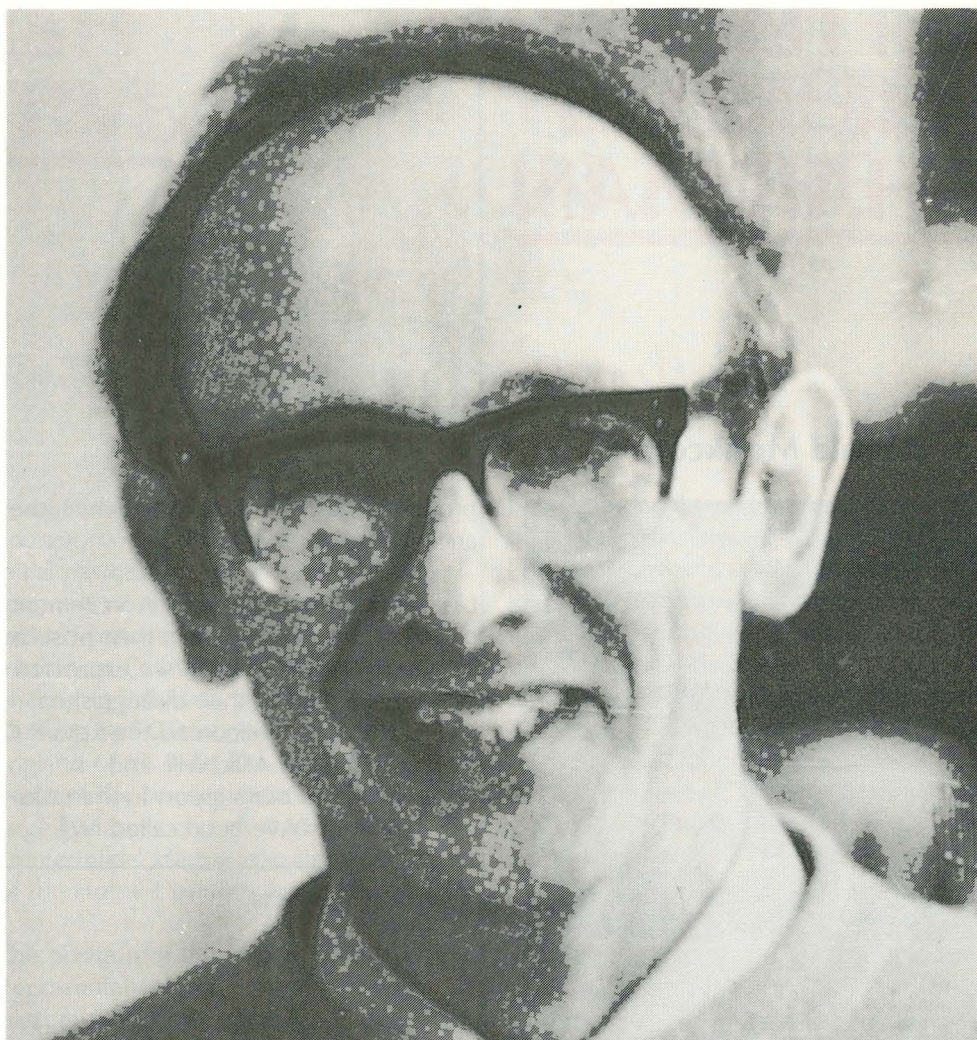
Mr Harvey preached his first sermon in Carey's Chapel at Moulton and his interest in missionary work was stimulated by the monthly missionary meetings at his home church. The Northfield pastorate brought him in close contact with the Selly Oak Colleges and gave opportunity to meet missionaries in training, the staff and former missionaries. During this pastorate also, three members of his church offered for service with the BMS and he himself was elected to the BMS General Committee. His ability was quickly recognized and he was subsequently elected to the Candidate Board and eventually became its Chairman. In 1979 he was elected Vice Chairman of the Society and during that year was asked to visit Bangladesh on a mission of pastoral encouragement to the missionaries in that country who were going through a difficult situation at the time.

Mr and Mrs Harvey have four children, Mark, Deborah, Jonathan and Sarah. At school Mr Harvey developed a love for Rugby football which he continued to play into the time he was in the pastorate, but a fracture of the leg sustained in play forced him to retire from active participation, though his love for the game continues.



Rev Reginald Harvey

The Overseas Secretary



Rev Angus MacNeill

The Rev Angus T MacNeill the new Overseas Secretary was born the son of the manse and grew up in Aberdeen. Early in life he showed an interest in missionary work. He was educated at Robert Gordon's College, Aberdeen and at Hillhead High School, Glasgow. He gained a place at Glasgow University to read English Language and Literature and graduated Master of Arts from that University.

While at Glasgow University he became President of the University Christian Union and led a number of children's seaside missions under the auspices of the CSSM. He also shared in Student Missions organised by the Inter Varsity Fellowship. On completing his University studies Angus entered the Scottish Baptist College to train for the ministry.

In 1959 he offered his services to the Baptist Missionary Society for work in Zaire. The General Committee of the Society appointed him a probationer missionary in 1960 and there followed a period of orientation and preparation at

St Andrew's Hall, Selly Oak, Birmingham. Mr MacNeill was the first missionary to be sent to Zaire after Independence and as the situation was somewhat uncertain he flew first to Paris, then to Brazzaville in the Congo Republic from where he entered Zaire. He was designated for Bolobo where he engaged in educational work because there was an urgent need to develop the secondary schools.

In 1962 Mr MacNeill returned to this country to marry Dr Carolyn Ritchie who had been accepted as a probationer missionary by the General Committee and had followed a course at Carey Hall, Selly Oak and had done a tropical medicine course.

After furlough Mr and Mrs MacNeill travelled to Zaire via Grenoble where they did approximately three months' language study. When they arrived at Bolobo Angus was appointed headmaster of the secondary school and Carolyn helped in the hospital. They were compelled to leave for a period in 1964 and for a longer period in 1965

because of rebel activity. Their second evacuation had to be hurried and they had to make an arduous journey of over twenty-four hours to the safety of Kinshasa. At this time their second daughter Kathryn was only five weeks old. They were not, in fact, able to return to Bolobo until 1967 when Angus became Director of the EBMF (Baptist Church of the Middle River) Bible School.

In March 1969 Mr MacNeill was appointed Zaire Field Secretary in succession to Leslie Moore and once again they moved to Kinshasa. He carried the responsibilities of this post in an exemplary way until 1972 by which time he had 'worked himself out of a job'. He returned to this country and accepted the call to the Kilmarnock church where he ministered until he was invited, on the nomination of the Baptist Union of Scotland, to become the BMS Scottish Representative in 1981.

Mr and Mrs MacNeill have three children, Morag, Kathryn and Malcolm — all of whom were born at Bolobo.

LETTER FROM THE NEW CHAIRMAN

Rev Donald Monkcom



There can be no other institutions quite like missionary societies. Let us take the BMS as a typical example.

We have over two hundred missionaries on the active list, serving across the world in a great variety of ways. They are a taskforce, subject to a discipline gently applied and loyally accepted. Behind them stands a 'support group' whose size can be estimated only roughly, if at all. Its core is the staff of the Mission House, and around these are tens of thousands of volunteer, part-time supporters, mostly members of Baptist churches and congregations, though not exclusively so, who supply the sinews of the Society by their prayers, work, and financial gifts.

There can be only one explanation of the cohesion of such an institution: it is a family centred in Christ and constantly renewed by His Spirit. Chairmen of the BMS count themselves greatly privileged in being able to serve such a family. My year as Vice-Chairman has given me an insight into the concern of our Secretaries for the welfare of our missionaries, their careful management of the Society's finances, and the constant

process of decision making in which they are engaged.

Last month, when the Revs A S Clement and H F Drake retired from their posts as secretaries of the Society, we expressed our appreciation of their distinguished service. We also welcomed the Revs R G S Harvey and A T MacNeill, and promised them our support in the tasks to which they have been called. We

commended all these, our brethren, to God, and I am sure that we shall continue to do so.

It was most fitting that during Assembly Week this year the Prayer Guide should have called the fellowship of the BMS to pray for widening vision and deepening commitment. Only as we possess these gifts of grace can we fulfil Christ's purpose for us in the years ahead.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (1-28 January 1982)

Legacies	£	p
Mr E R Best	30,000.00	
Mrs E E C Boulding	1,000.00	
Miss J L Chappell	5,000.00	
Miss A R Cherrington	110.20	
Miss M A Craig	100.00	
Mrs E M Croke	200.00	
Hilda Dawson	2,000.00	
Mr H S Gay	100.00	
Mr J T W Green	12.42	
Miss B Griffin	200.00	
Mrs M K V Horne	440.00	
Mrs E H Inglis	100.00	
Mr A J Matthews	6.11	
Mrs E L Morley	1,000.00	
Mrs C Mort	1,794.04	
Dr G H Newell	93.43	
Miss G M Northmore	920.00	
Mr J W Turner	50.00	
P White Trust	3,254.47	
W J White Trust	85.77	
Miss E W Young	50.00	

General Work: Anon (In memory): £100.00; Anon (Cymro): £45.00; Anon: £10.00; Anon (Stamps): £36.35; Anon: £10.00; Anon: £5.00; Anon (FAE — Aberdeen): £10.00; Anon: £5.00.

Medical Work: In loving memory of Margaret and Arthur — MMF: £25.00.

Widows, Orphans & Retired Missionaries: Anon: £10.00.

MISSIONARY MOVEMENTS

Arrivals

Mr and Mrs G Smith and family on 13 January from Patan, Nepal

Mr C Sugg on 26 January from Kinshasa, Zaire

Departures

Miss M Lacey on 11 January for Chandraghona, Bangladesh

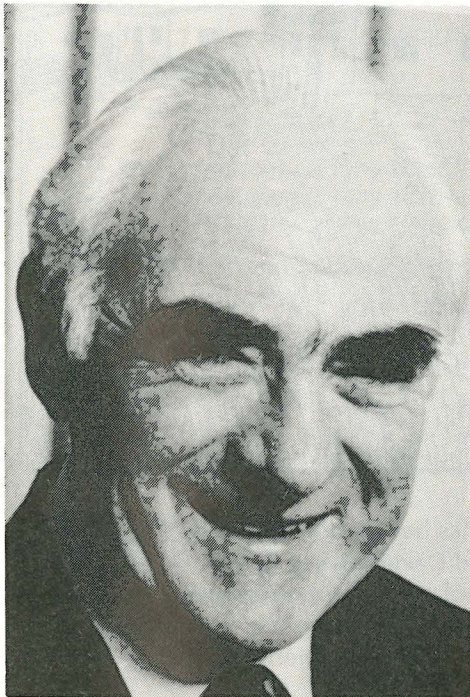
Mr. and Mrs M Wheller and family on 14 January for Kathmandu, Nepal

Mr and Mrs G Phillips and Simon on 25 January for Kathmandu, Nepal

Birth

On 17 January, in Yakusu, Zaire, to **Rev C and Mrs Spencer**, a daughter, Ruth Katherine

NEW SCOTTISH REPRESENTATIVE



The Rev Ronald Armstrong, minister of the Viewfield Baptist Church, Dunfermline, has been appointed the Scottish Representative of the Baptist Missionary Society to succeed the Rev Angus MacNeill. He was the unanimous nomination of the Scottish Baptist Union.

Mr Armstrong was elected to the General Committee of the BMS in 1977 and has played a valuable part in its deliberations. He also serves on the General Purposes Committee of the Society. He has a close family connection with the work of the BMS in that his daughter Helen and her husband Douglas Drysdale, are both missionaries of the Society, working in Zaire. Maybe it is not without significance that his daughter's middle name is Carey.

Mr Armstrong has spent a total of 29

years in the ministry. He was trained at Spurgeon's College and undertook his initial pastoral charge at Reading before returning north to Glasgow and his native Scotland for seven fruitful years of ministry at Cathcart Baptist Church. Thereafter followed years spent at Dorking and Gateshead in the native England of his wife, Rita, until they went north of the border again in 1976 to the large and busy church at Viewfield, Dunfermline. He has also been Secretary of the Home Counties Association.

The position of the BMS Scottish Representative calls for administrative, pastoral and speaking abilities, coupled with a wide ranging interest in the world at large. With his proven qualities as a preacher, pastor and writer, Ronald Armstrong is a welcome addition to the BMS team. He expects to be based in Glasgow.

USED SPECTACLES

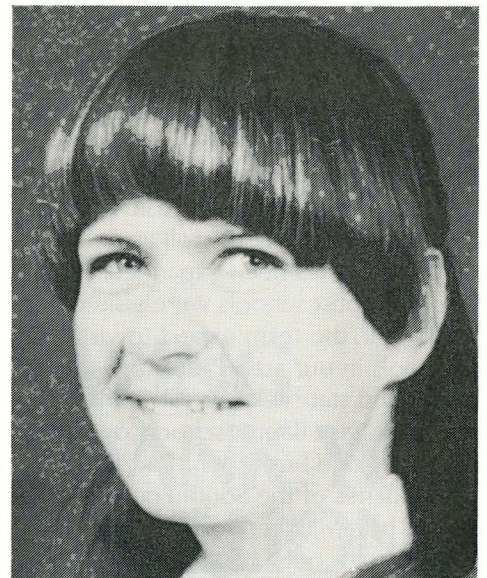
There is a great need, on the mission field, for certain types of old spectacles in good condition. Especially useful are reading glasses which have been prescribed for ordinary long sight, and even if the wearer has been told there is a slight astigmatism, such spectacles can still be used. Also, spectacles prescribed after a cataract operation, and those up to medium power for the correction of short sight are required. Empty frames are also very useful if they are in good condition. Cases of the hard metal type are not wanted because of the high cost of postage, but the light-weight soft slip-in type of spectacle case is acceptable.

Used spectacles can be sent direct to:
Mr T Slade FSMC, The Palfreys
12 Priory Way, Hitchin,
Herts. SG4 9BH

A NEW TEACHER IN ZAIRE

PHILIPPA CLARKE

Being the daughter of an Anglican vicar, the Church was always a way of life for Philippa. However, it was not until she joined the Christian Union when she was in her sixth form that she began to discover a new dimension to her faith. From school, she went to Liverpool University where she studied mathematics. During her three years there, her love and knowledge of Jesus grew as her Christian commitment deepened.



Even before she went to University, Philippa had thought about taking a year after her studies to do something different. As she prayed about what to do with this year, she felt the Lord leading her not to one, but to two years' service for Him. It was then that she contacted the BMS to see what possibilities were open to her. She went to Ngombe Lutete in Zaire earlier this year to teach maths and physics at the Secondary School. Her home is in Manchester where she was baptised last Easter.

continued from page 71

This pilot scheme has the approval of FOMECO and UNICEF, who will be helping with medicines and equipment. Recently we received an outboard motor and a motor-bike and we hope to receive further help in the future. Thanks to a new allocation system set up by the Church, funds from the BMS can be made available to buy medicines for these dispensaries. An organization of the German government, GTER, has shown interest in public health work and has agreed to supply medicines at low cost.

A programme for the children

One way of reaching children in need of medical care is through the schools. The Schools Inspection Programme, which aimed originally to provide basic medical care for Baptist pupils, as well as public health classes, has been expanded. Last year only Baptist schools were visited, but this year, the team expect to visit all the schools in our area, Protestant, Catholic and state schools alike. They also plan to visit Baptist schools outside the Bikoro zone but within the Church-set boundaries of the South Equator Region. They will, therefore, be responsible for over 1,500 students and pupils, probably many more, and over 300 teachers. Although an immensely simple programme, it has proved to be very successful, gaining the respect of parents and teachers, especially in areas where there are no other medical services available.

When the number of under-fives clinics increased, we uncovered a new problem which we felt we could not ignore — that of malnutrition. We saw one child of 15 months who weighed 8 lbs, and another of two months weighing a mere 3 lbs. One baby's mother had died and so the father came to us with the child,



who at nine months weighed 7 lbs. One mother died on the way to hospital and the newborn baby was given nothing to drink for two days before we realized that they had no means of providing for the child.

Gradually, we found ourselves providing food, and sometimes shelter, for these problem babies and their families. Women with tuberculosis needed help to feed their babies. Some mothers were unable to cope because they were mentally unstable — one had four children, all suffering from malnutrition, and was pregnant again. Normally, we provide food and shelter for up to two years, or until we feel that the family can cope on their own. We do not aim to provide constant care for the children as we have not the resources, but we can help in times of special need.

The way forward

Recently I have been asked to become a member of the water supply committee for the Tondo area and in the year we hope to see a lot of progress in this field and a dramatic decrease in the incidence of waterborne diseases. The installation of pumps and the repair of the water

tanks has already begun. Jack Norwood and David Aubrey designed and installed a solar powered hot running water system for the operating theatre, which has been an immense help.

We have much for which to praise God, particularly the continued opportunity to witness to patients and staff through the medical work. Simple acts of kindness by the medical staff can do so much to witness to the unsaved. Your prayers are needed for this work, especially for the nurses and trained staff as they seek to show in a very practical way God's love for His people.

Our lack of personnel puts a tremendous strain on those already working at the hospital, and adversely affects the standard of care. Please pray that nurses will be trained, not only academically but also spiritually, for the dual task of caring for the sick and witnessing to the love of God. Pray too for us, the missionaries, that we may have all wisdom and discernment as we seek to improve the medical care. Many more nurses and doctors are needed to train, to work with, and to encourage our African colleagues.

NEW 'BAPTIST-BASICS' SERIES NEW

- 1 THE BLESSING OF INFANTS AND THE DEDICATION OF PARENTS — by Bernard Green
- 2 THE MINISTRY OF DEACONS — by Paul Beasley-Murray
- 3 WHAT IS A BAPTIST CHURCH? — by Peter Wortley
- 4 THE CHURCH MEETING — WHAT IS IT? — by Roger Hayden
- 5 NOTES FOR VISITORS FOR APPLICANTS FOR CHURCH MEMBERSHIP — by Robert Mills
- 6 WHY BE BAPTISED AND WHY BECOME A CHURCH MEMBER? — by Paul Beasley-Murray
- 7 THE LORD'S SUPPER — by Paul Beasley-Murray

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TURNING THE TIDE — by Paul Beasley-Murray £2.25
(A book about Baptist Church growth)

BAPTIST PUBLICATIONS
Baptist Church House
4 Southampton Row
London WC1B 4AB

BRIEFLY...

A HUNDRED YEARS OLD, ALIVE AND GROWING

'More and more young, capable workers are being called to missions,' reports the Rev Waldemiro Tymchak, executive secretary of the World Mission Board of the Brazilian Baptist Convention.

This year, as Brazil's Baptists prepare to celebrate 100 years of witness, he is hopeful that the Mission Board will be able to 'place missionaries in two new fields'. 'This,' he states, 'will bring our total to 70 missionaries in 14 different

countries.'

Inflation of 117% last year meant that Brazil's currency was devalued 35 times. Yet Baptists are confident that 'if God calls, He will also provide the means of sending, despite the inflation'.

There are now 548,000 Baptists in 2,950 churches and 5,933 preaching places in Brazil, who are affiliated with the Baptist World Alliance.

SAYING THANK YOU A MILLION TIMES

This is the aim of the Australian Baptist Missionary Society. The ABMS are also celebrating 100 years of work in 1982. Their Centenary project aims to provide Bible Training for the ministry of the churches in all their fields. They have set their sights on a target figure of one million dollars.

STICK YOUR NECK OUT

THERE IS STILL TIME TO
BOOK A BMS HOLIDAY

The holidays are for young people of 14 years of age and over. (Penzance B will also cater for families and an all-age range.)

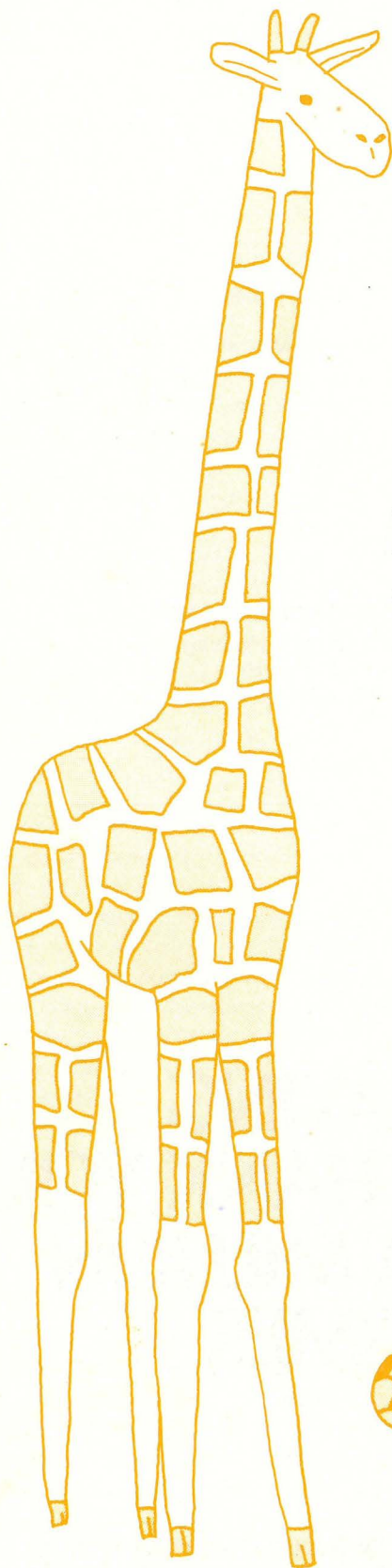
Fuller details of holidays, centres and travel arrangements can be obtained from the BMS Young People's Department.

- BIDEFORD 'A' & 'B'
- PENZANCE 'B'
- PITLOCHRY 31 July - 7 August

DATES

'A' - 31 July - 14 August

'B' - 14 - 28 August



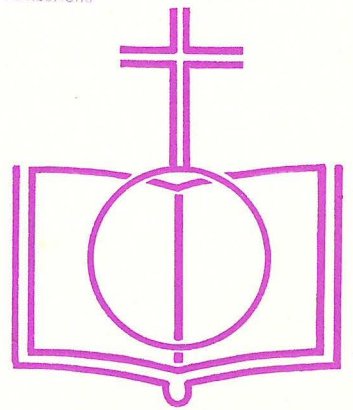
APPLY NOW!

Send to: The Young People's Secretary, Baptist Missionary Society,
93 Gloucester Place, London W1H 4AA.

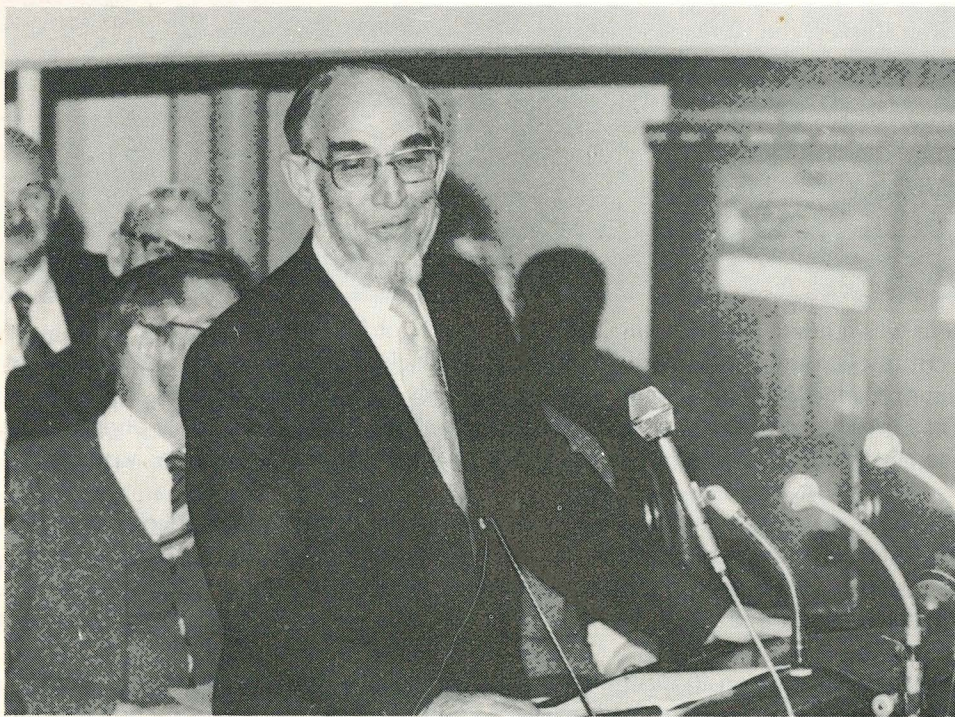
Missionary

HERALD

The magazine of the Baptist Missionary Society



JUNE 1982
PRICE 12p



FAREWELL TO SECRETARIES AT ANNUAL MEETING

Fred Drake responding



Alberic Clement receiving gift

General Secretary

Rev R G S Harvey

Overseas Secretary

Rev A T MacNeill

Editor

Rev D E Pountain

Enquiries about service to:

Rev (Mrs) A W Thomas

Films, slide sets, posters, maps, literature
are available depicting our work

Departments concerned with
Young People's, Women's, and Medical
support work are always available to offer
help and advice

We share in the work of the Church in:

Angola
Bangladesh
Brazil
Hong Kong
India
Jamaica
Nepal
Sri Lanka
Tanzania
Trinidad
Zaire

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by **Reg Harvey**, the General Secretary

There was a need. Batteries ran down and could not be re-charged. Essential electrical equipment could not be operated for lack of adequate and reliable power source. A generator was required. But how to drive it, when petrol, diesel oil and most other types of fuel are so scarce and expensive in Zaire? The only energy generally available is human, people willing to work and help. A need – a problem.

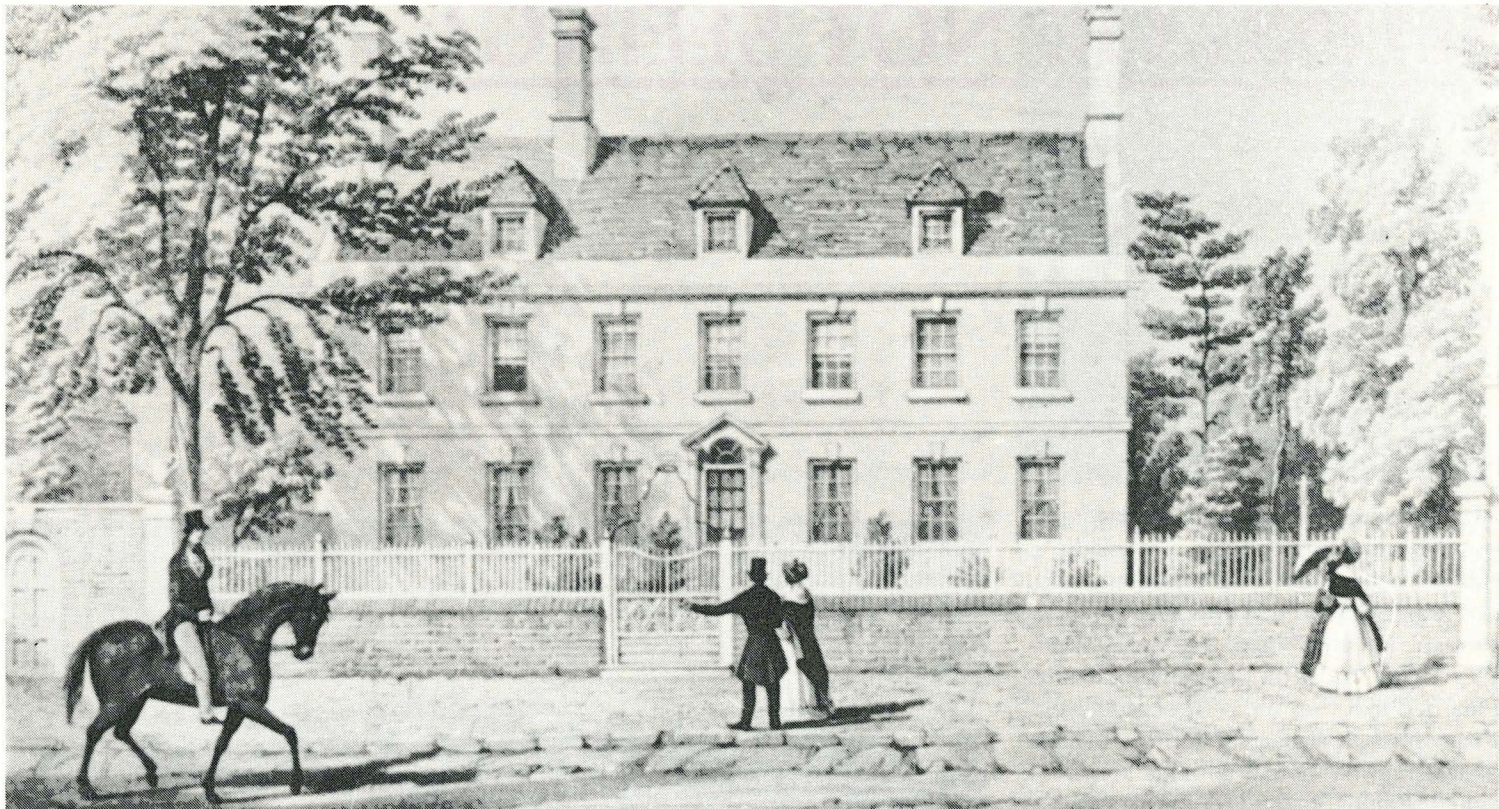
The whole situation was given as a project to a team of students, working under the supervision of their lecturer. Many hours thought and industry were given to the task. The result? A well-designed generator, using pedal power to provide the drive. Problem solved! need met!

Yet not a final solution. Time showed that the particular machine, though good in basic principle and design, though efficient as a power source, was too cumbersome. Its weight and size meant that it was not easily portable, it could not easily be taken as a power source to the various points of need.

A team solution

A different project team worked on the basic design to try to improve its manouvability and versatility. The result? A less bulky device, half the weight and easily portable, yet with no loss of generating power. Problem solved! need met! (pro tempore?).

We have been talking of a real problem and its ongoing solution for one of our work situations in Zaire. We could just as easily have been talking of the life of the Baptist Missionary Society and its own particular designing and forming. There was a need! While in this country and elsewhere in the western world God's love was known and preached through well established churches, there were millions of men and women elsewhere who had never even heard of Jesus Christ. Whole generations were living and dying without ever discovering what God offered particularly through Jesus Christ. The need was recognized, and the rightness of trying to meet it, by William Carey and a few associates. In Widow Wallis' home the 'project group' was formed and gave itself by prayer and earnest seeking to the task of receiving guidance as to how best they might assist in God's great mission of love to the whole world. The result? A Missionary Society, which had a simple structure for support here at home and also a first missionary willing to serve God overseas. Problem *beginning* to be solved! need *beginning* to be met!



Nothing fixed or final

There has been no final solution to the problem, no complete filling of the need. Month by month, the pages of this magazine, let alone the messages through the other news media, point to countless millions in this world still needing, and even seeking, the wholeness found only through God's love in Jesus Christ. Not surprisingly, this has led the history of the Society to be one of continuing modification of its structure to meet the needs of the contemporary situation. No pattern of organization has been seen as fixed and final. The error of clinging on to old forms or structures for their own sake has generally not been a failing of the Baptist Missionary Society.

Hopefully this is still true. Over recent months there have been many changes of personnel on BMS staff, generally by the replacement of folk retiring. But also there have been clear changes in the structure of the Society's Secretariat. This month sees the completion of the working team, the end, for a time, of design modifications. The result? Not a new machine, for the principles first established and refined over the years continue to be valid. What we can hope for is an enhanced usefulness, an increased efficiency.

It will be a team effort

We shall all need to learn how best to operate the modified machinery. With the new design have come new titles and new members of staff and these given to new or modified working briefs. Our Overseas Representatives are not revived 'Field Secretaries', but folk with a different role that enables them to liaise fully with the national churches as well as offering support and encouragement to our missionaries. Our Secretaries based on Mission House aim to offer even stronger support of the overseas work and promotion of the cause of the Kingdom through the partnership of the Society. They will be co-operating as a team in a somewhat different fashion from before.

This month's *Herald* gives typical indication of the endeavours in which we share overseas. There was a need. There still is a need — and a continuing opportunity. The Society has entered a time of changed structures and patterns. But with your continuing and loyal support, it will be the beginning under God of a new usefulness in the cause of His Kingdom.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (29 January-29 March 1982)

Legacies	£	p
Miss H. M. Andrews	7,000.00	
Mrs E E C Boulding	3,333.00	
Miss M H Burton	300.00	
Mrs E Cardwell	48.77	
Mrs C K Carpenter	100.00	
Lady Chesterman	100.00	
Miss T Dunkerley	1,000.00	
Mrs B B Edwards	1,500.00	
Miss D L Emery	2,613.76	
Miss B J Exell	100.00	
Miss E V Gidney	287.39	
Miss M E Greening	50.00	
Mrs L M James	23.29	
Mrs C Mort	90.91	
Miss G A E Powell	2,500.00	
Mrs M M Stevens	3,000.00	
Mr F Tadman	8,000.00	
Mrs G A Tadman	10,000.00	
Mrs A Talbot	9,394.59	
Miss M L Weymouth	375.00	
Miss G I Williams	70.00	
Miss E N Woomb's	100.00	

General Work: Anon (In memory): £100.00; Anon: £100.00; Anon: £10.00; Anon: £0.26; Anon: £1.00; Anon: £15.00; Anon (Durham): £5.00; Anon: £300.00; Anon (Hereford): £30.00; Anon: £5.00; Anon: £5,000.00; Anon: £5.00; Anon: £1.80; Anon: £50.00; Anon: £2.12; Anon: £35.00; Anon: £25.00; Anon: £8.00; Anon: £5.00; Anon (W Yorks): £100.00; Anon (Scotland): £60.00; Anon (FAE — Aberdeen): £20.00; Anon (Cymro): £133.00; Anon (Charities Aid): £120.00; Anon (Stamps): £34.41.

SEEING OR NOT SEEING?

by **Angus MacNeill**
the Overseas Secretary

At Kandy in Sri Lanka, I saw some monkeys foraging about in a roadside rubbish heap. They were interesting and photographic and that was all — or so I thought. Recently, I saw them again on TV in a BBC Horizon programme, where I learned that they are of special interest to scientists. It appears that these malaria afflicted monkeys may provide some valuable clues, leading to the discovery of a malaria vaccine.

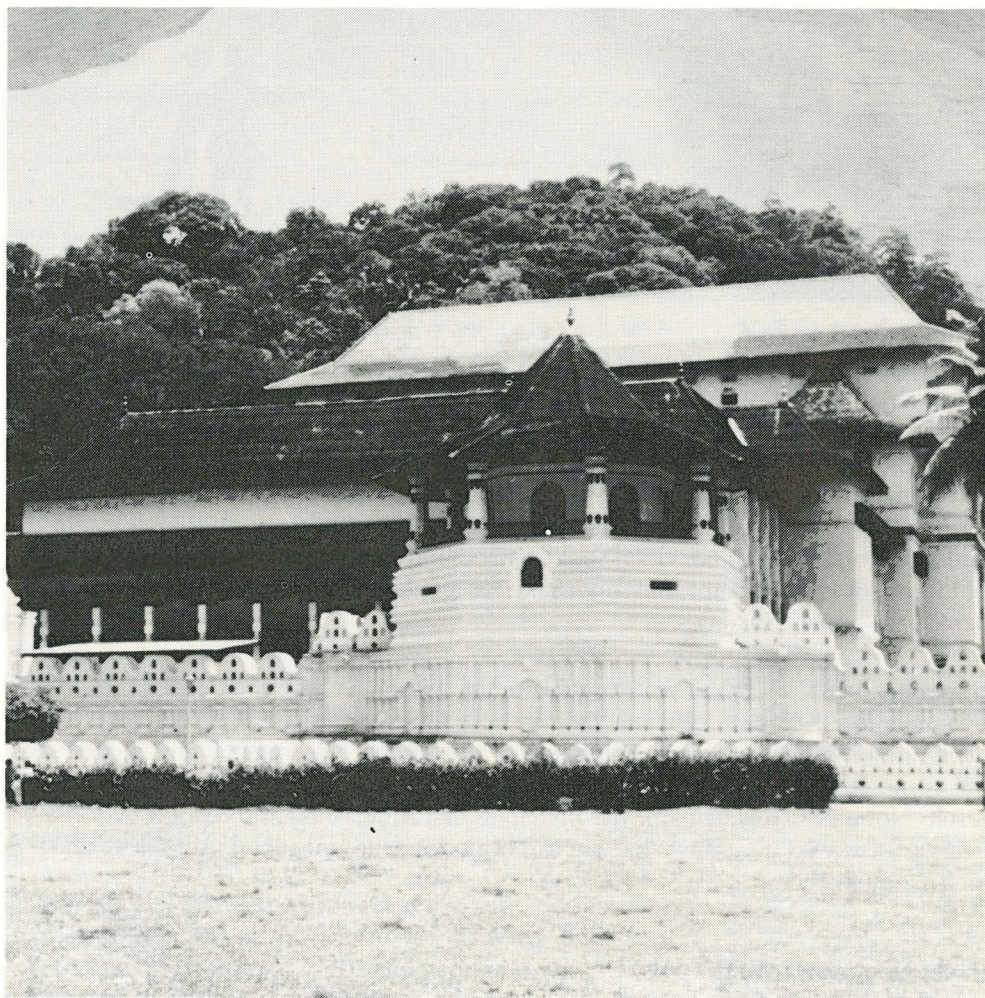
So much for my powers of accurate observation! Obviously, I did not 'see' these monkeys properly when I did watch them at Kandy and this made me wonder about the accuracy of my insight into the many other things which I saw during my seven week tour of India, Bangladesh, Nepal and Sri Lanka.

I've never been out of the big cities

I saw a great deal — of that there can be no doubt. The business man who sat next to me on the plane taking me back to London from Colombo, confessed that in his many visits to India he had never been out of the big cities and, even then, he seemed to spend most of his time in hostels, factories or offices. He listened rather enviously as I told him about my recent visits to Indian and Bangladesh villages, where I ate along with local Christians and shared with them in worship and fellowship. I was indeed privileged to get beyond the 'airport to hotel' view of these countries and to find myself moving about in real life situations and not in the artificial world which is sometimes created for the tourist. Being a Christian and, in particular, being a representative of BMS, opened up doors of welcome through which I could go to get nearer to the heart of things.

So few among so many

Still, did I really 'see' everything I saw? I



Temple of the Tooth at Kandy

met fifty of our missionaries and talked with them. Each of them is either heavily involved in Christian work or preparing to be so involved. They represent the wide spectrum of service within the modern missionary movement and included pastors, teachers, agriculturalists, doctors, business managers, nurses and engineers. There was no doubting their sense of God's call to them, despite many a difficulty. Yet, what are they among so many? Over seven hundred million people in these countries makes the BMS fifty seem irrelevant by

comparison.

I met many Christians and I was taken to various churches and church institutions, as well as spending time talking to Christian leaders. In the great cities of Dacca, Calcutta, Delhi and Colombo, the Christians were there. In the hills and plains of Orissa, they were there. When I went to the north of Bangladesh and then down into the waterways of the huge river delta area, I came across groups of active, witnessing Christians. They were there in Kathmandu, ringed in



The Monkeys of Sri Lanka

by the hills and snow-capped mountains, and they were there gathered into a small church at Butwal, just at the point where the north India plain encounters the foothills of the Himalayas.

When I think of all these Christians, they seem to make up a considerable number of people, but again the 'seven hundred million' loom over them and over all the other Christians whom I never saw or met. If the truth be told, they are only a small minority in predominantly non-Christian countries, so, in seeing them and being impressed by them, as I was, did I 'see' aright?

It depends how you look at it

The viewpoint we adopt in all this, is important. From one vantage point, it all looks so insignificant — even a thousand new Christians a year could pass unnoticed. From another vantage point, the roll-on effect within these countries of a compassionate ministry in the name of Christ as it touches education, medical care and economic development, can appear to have a fair bit of weight behind it. Neither of these vantage points, I believe, give a true picture.

What has happened in these countries is that the Church of Jesus Christ has been

established, small enough though it may be, and as a result Christ Himself is present there through His people. The dynamics of this fact are incalculable.

I returned to this country grateful for the part which Baptist Churches in Britain are called upon to play in cooperation with these other Churches in applying the power of the Living Christ in an Asian setting.

I may not have 'seen' the significance of everything which I saw, but this I did see truly and clearly.

FAR ROUND THE WORLD

The Organisation of African Unity remains silent on the situation of minorities, complains Maxime Rafransoa.

Mr Rafransoa, who is General Secretary of the All Africa Conference of Churches, told a meeting on refugees that great violations of human rights on the continent have led to a generation of millions of refugees. He also said developed countries should pay more attention to the refugee situation in Africa 'where half of the total refugees in the world are being housed'.

African Christians need to support Bible translations, printing and distribution on the continent more than they do now, according to Milton Belete, Africa regional secretary for the United Bible Societies.

He estimated ten per cent of the funds for such efforts in Africa are raised there. He pointed out that only two of the continent's 26 Bible Societies (Nigeria and South Africa) are self supporting.

The prayers are too long say some members of Kenya's Parliament. They were complaining at the longwindedness of religious leaders at the opening of Parliament in March. In reply, the Speaker, Fred Mati said, 'It is difficult to control some things, especially prayers. Some people think that unless one prays for an hour, God does not hear.'

A Government minister suggested that religious leaders should limit their prayers to one minute.

Singapore has decided to make religion in high schools compulsory.

'Religious education is the best way to save the country from becoming a nation of thieves,' says deputy Prime Minister Goh Keng Swee.

Buddhists, Christians, Hindus, and Muslims are to study their own religion. Others are to study world religions in general.

Zambia's minister of national guidance, Arnold Simuchimba, has declared that his is a Christian country and will remain so until the end of time. 'That is one reason why every state dinner starts with a prayer,' he added.

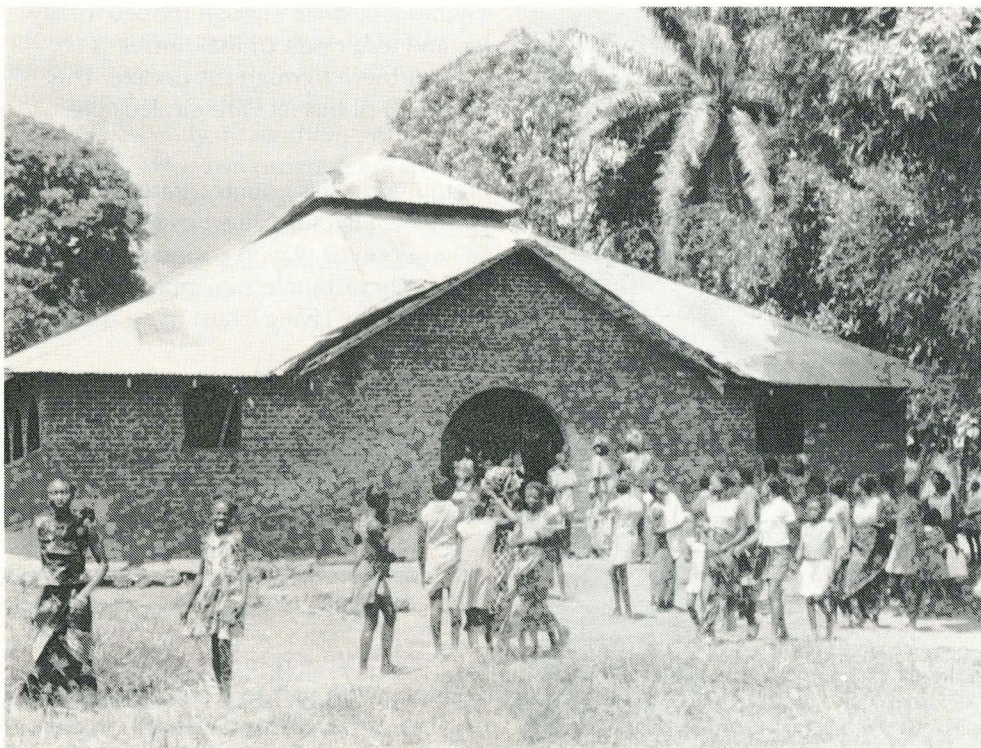
Church Conferences in Asia, the Pacific and the Caribbean, have formed an Ecumenical Coalition on Third World Tourism. Peter Holden, former secretary of the South Australian Council of Churches, is to be the coalition's first executive secretary.

It hopes to help Third World people benefit more from international tourism. With a Southeast Asia headquarters, the secretariat is expected to begin operating by the end of April.

'The coalition does not want to end tourism, but rather to work for alternative tourism that is wholesome, creative and just,' Mr Holden says.

IT'S A PLACE WORTH VISITING

by David Aubrey



The Church at Tondo

If you mention Tondo to most of the Society's missionaries in Zaire, their immediate reaction is to smile. To them, Tondo is something of an enigma or even a joke. This is unfair. Because of the difficult journey, most of them have never visited Tondo. It is their loss, for besides being a large and active mission station, it is extraordinarily beautiful. Ntondo-Meleka, to give its full name, is set on the shore of Lake Tumba, about 140 km from Mbandaka and only 60 km from the Equator. The lake itself is 40 km long, full of dark brown water, and the habitat of crocodiles, hippos and many varieties of fish, while the surrounding forest is the home of a host of different birds. Such attractions alone make Tondo a place which most missionaries would willingly visit, were it not for the problem of getting there.

Six hours on a trailer

All journeys to and from Tondo have to be via Mbandaka, a large river port with a population of approximately 100,000. Situated astride the Equator, it has its own airport with a regular service to Kinshasa, three large markets and about 100 shops, including a reasonably stocked ironmongers. We buy most of our supplies there, but the trip from Tondo to Mbandaka takes about three hours travelling along fairly good dirt track roads. This makes it difficult, although not impossible, to do the round trip from Tondo in one day. Such a trip is very tiring. Not only is the heat oppressive, but the bone-jarring ride in a Land Rover or on the back of a lorry is so uncomfortable. Once, for fun, I spent six hours on a trailer behind a tractor returning to Tondo. Never again!

Such travel difficulties make an overnight stay at Mbandaka very desirable especially since we do not usually finish all the shopping and business in one day. However, finding somewhere to stay is not at all easy, particularly if we arrive, as most missionaries do, unannounced, late in the evening. Angus MacNeill once spent three days in Mbandaka waiting for someone from Tondo to meet him. Eventually he was able to obtain a lift with some Catholic missionaries. In the meantime he arranged to stay with some Americans. Today this is more difficult, but we hope that it may be possible to rent a flat or house in Mbandaka exclusively for use by missionaries.

No water or electricity

The newly arrived visitor to Tondo, is often shocked at what he sees. Many buildings are in poor condition. There is a lack of such basic amenities as running water, electricity and in my case even a cooking stove. Closer inspection, however, reveals that the place has possibilities.

My first job at Tondo was to make my house habitable. This mainly involved repairing and installing the lavatory, and replacing some sheets of corrugated iron, which had fallen from the roof. Once this was done, I was able to move in, gradually completing the decorating throughout my stay.

I then began my work in the hospital. My first task should have been to put up some new guttering, in order to give the hospital a water supply. However, the guttering did not arrive until three months before I was due to leave and so I began at Tondo by redecorating the operating theatre. For over 20 years Tondo had been without a doctor, but a year before I arrived, Dr Mpia and his

wife were assigned there. In Zaire, every doctor is expected to be a surgeon, but that is not easy without a useable operating theatre! There was much rejoicing when everything was ready and Dr Mpia began to operate. He is the first to admit his inexperience, but confidence will come with practise. Unfortunately, when I left, the doctor was not working. An administrative error had stopped his pay, and he had to go to Kinshasa to solve the problem.

Money pledged by British Baptists

About the time of the doctor's arrival at Tondo, it was felt that the hospital warranted a new maternity ward. In July 1980, the hospital committee applied to the BMS for a grant to build one, and in November we learned that £6,000 had been given to start the building work with a promise of more money to complete the job at a later date. We estimated that it would cost about £8,000 to build the shell of the building alone, and were very glad to hear that the ladies of Baptist churches up and down Britain were aiming to raise £10,000 to pay for the entire building — a reasonable price for a new maternity ward.

The building is not so much a maternity ward as a maternity block. Twelve beds have been placed in the main ward, although more can be squeezed in if necessary. Another room, with three beds, is used as both the antenatal waiting room and the examination room. There is also a post-natal clinic room, which can accommodate another three beds in an emergency. The other rooms are a store, a baby washing room and the delivery room. Electricity will eventually be installed in the delivery room and running water will be introduced into the whole block.



Travel in Zaire can be difficult

Everything except the bricklaying was carried out by the hospital workmen under their foreman Tata Yona. I had Ngubu to help me. He was both my work-mate and my friend. I was very pleased to assist at his baptism last year. I began to teach him to drive and now he does most of the hospital driving.

A chance to diversify

One of the most interesting aspects of working at the mission is that, although we all have our own particular job, we are expected to turn our hands to almost anything. Besides carrying out her responsibilities of nursing and administration, Wilma Aitchison also organized some of the decorating. Conversely, while I was on a public health trip, with Mary Hitchings, for example, I would weigh babies, or distribute medicine. Rena Mellor, although a full-time housewife, demonstrated her superb cooking skill for public health classes. Lack of time means that some jobs requiring attention cannot be done. I had to decline the teaching of English at the school. There are too few qualified people at Tondo and there is practically no skill which the BMS cannot use.

It is said that travel broadens the mind, and that is certainly true of mission stations. Several American missionaries

were working at Tondo on a school and housing project. They became my close friends, and as a result, I now understand the Americans better. I still do not entirely understand the Zairian people, but I like them and enjoy their culture. In some ways, Tondo is very Westernised, but many African customs and ceremonies remain. The most fascinating of these is the ancient tradition of Wulikeli, the dance and feast celebrating the weaning of a bride's first child. Zaire has its own modern culture too, particularly in music, dance, painting and even sculpture. When I was in the region of Bandundu, I came across a whole series of modern statues.

Zaire is an incredibly interesting place to work, where you always expect the unexpected. It has its frustrations, too. The ones which I found most aggravating were usually due to the lack of tools and materials. For the want of a single spanner, a job on the Land Rover could sometimes take hours rather than minutes. However, at the end of the day, after a swim and a wash in Lake Tumba, there was an opportunity to sit quietly and reflect on the day's work. So often, nothing seemed to have been achieved, even after hours of hard effort. As I sit back now at the end of two years and reflect on the work, it is satisfying to see that perhaps, something has been done after all.

WHERE HAVE ALL THE NURSES GONE?



At Kimpese, Betty Gill, the nursing school director, and Dr Stephen Rigen-Green are having to think about the new intake for the nursing school in September.

Is it going to be possible to have a new intake this year? There are not enough teachers to supervise the present number of students, never mind a further intake. The main problem is that it is not at all certain whether the Health Authority will provide any Zairian teachers. That information will only be available at the beginning of the new school year, which is too late to turn students away.

In Zaire this problem is country wide. At Yakusu and Pimu there will be no first year intake of student nurses this time. The number of national nurses trained to take responsibility in senior posts is too small. If hospitals, both those connected with the church and those related to the government, are any distance from a large town, they are poorly staffed.

Unfortunately not enough new candidates to serve in the hospitals of Zaire are coming forward. Retirement, ill health and other reasons have depleted the staff. The situation is all the more acute when you remember that furlough periods for our medical missionary staff have to be covered. Also it is anticipated that the Bolobo Hospital will once again become the responsibility of the churches.

The situation in Zaire is critical, but our BMS Medical Committee believes that this offers a great challenge to the churches in Britain. **'Make known the needs of Zaire. Help the nurses in your fellowships to see this as an opportunity and a call to serve Christ and the people of Zaire in their physical and spiritual need.'**

IS GOD CALLING YOU?

If you feel God may be calling you to serve as a missionary nurse, here are the qualifications the Society is looking for:

- * **State Registered Nurse**
- * **State Certified Midwife**
- * **A willingness to learn sufficient French to communicate freely**

- * **A willingness to pass your knowledge and skill to African young people**
- * **Your skills to be informed by the compassion, patience and saving love of the Lord Jesus Christ**

The Personnel Secretary of the Baptist Missionary Society the Rev Mrs A W Thomas is ready to answer any queries. Just write to her at: Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.



Health care for the next generation

DO WE WANT QUALITY OR QUANTITY?

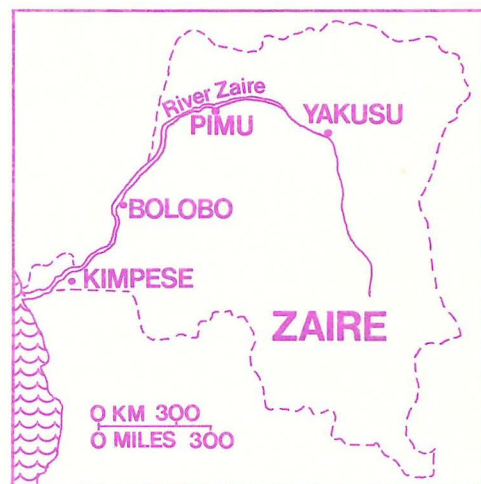
To support and maintain an acceptable service in a place like Kimpese, with the resources now available is virtually impossible. Difficult decisions have to be taken. Is it quality or quantity which is required? At the moment some of our missionaries feel that it is the quality which is suffering.

During the evening and the night there are two nurses, one trained and one student, for up to 80-90 patients, and these are for the paediatric and medical wards combined. The same situation prevails throughout the whole hospital. One ward for cases for tuberculosis has no resident nurse at all throughout the night.

That is only one aspect of a lack of resources. There is very little equipment

available at Kimpese. In the nursing school the course is modelled in a way that would make an English student nurse feel at home, but when the students work on the wards the reply is 'well we would like to do that, but we just don't have the means'.

Picture a ward in one of our modern British hospitals. Take away the shine from the floor, and replace it with concrete. Age and dirty the walls, and cause the paint to flake off. Chip the paint off the beds and remove all the bed linen except maybe one torn sheet. Remove the bed lockers, or at least remove the handles. Now take away all but four nurses and add 20 more patients, placing some on mats on the floor and others on metal stretchers. Forget about the meal trolleys and add



visitors all the time. Increase the noise level a thousand fold. To all this add the worry of paying for the treatment, which can be more than your life's savings. You can forget the helping hand given by the social worker. Now you begin to get some idea of the picture.

It would be very easy to look totally on the black side and to forget the good. Against the problems it has to be remembered that at least the sick have somewhere to receive treatment, and in many cases that treatment is successful. So there is fulfilment in knowing that a degree of help exists.

From a letter written by Michael and Brenda Abbott who are nurses at Kimpese Hospital and teachers in the Nurses School.

OPPORTUNITIES FOR WITNESS

Our nurses who serve in Zaire, because they are first and foremost committed Christians, have many opportunities to become involved in evangelism and the work of the church. The one-to-one relationship of nurse and patient gives many opportunities for witness. Of course this means that it is essential to have a good knowledge of the local African language.

Nurses become members of the local Zairian Church. They take part in those activities of the church for which they are most suited. The pastors and village teachers often have problems, and a visit from the missionary nurses, maybe for a clinic, is often a great means of support for those working in difficult situations.



Michael and Brenda Abbott with Kathryn

I WAS THRILLED TO BE BACK

From the time she left the Kond hills in 1972, ANNE BOUND had prayed for the day when she could return to the Kui people whom she loved. She wanted to tell them about their precious links in the love of Christ. Last year her dream came true.

It was such a thrill to climb up the *ghât* road again, which the pioneer missionaries had used at the turn of the century. They had entered the dreaded fever-invested hilltracts to preach the Gospel to the tribes there who still practised human sacrifice — but I was climbing it in a jeep to visit friends who had taught me so much about real faith and joy in the midst of adversity. The intervening nine years since I was there last, just rolled away. I had a great welcome with garlands from the Hostel girls, several of whom were daughters of old friends, and so many people came to renew friendship that I immediately felt at home again.

Although much seemed the same as I had remembered, there were, of course, changes. A dam has been built about a mile away from the mission compound and one of the valleys is now flooded, providing water for irrigation and creating an area of great scenic beauty. There are tube wells now in many of the villages and my general impression is that people enjoy better health and that the standard of living has improved, although they are still very poor compared with Western standards. Transport and communications have also improved and more people are able to travel away from their immediate home area.

My pupils are now teachers

The Church is still growing and I had a strong impression of vitality, especially among the young people. Instruments are regularly used in Church worship and singing really goes with a swing — a great contrast to the drag of former days. Women's classes were well attended in the far side of the district; the women still walk up to eight miles across the hills, often with a baby on their hip and a portion of rice on their heads, in order to



Missionaries visiting in a Kond village

attend the class. Self-help literacy work continues, though progress is slow, and I was especially thrilled to meet girls who were in the Hostel in my time, and who are now themselves teachers. Most of them are now married with young families but are also teaching in Government Primary Schools, leading evening literacy classes, and taking responsibility as leaders and deacons in their local churches. Others are nursing in various parts of the State of Orissa and two from Toruni and Bhaktimala, are in their final year of Bible training and will probably return to take positions of leadership in the work among the women. Christian Endeavour is popular among the young people and groups regularly go out from the older churches to lead Sunday worship in surrounding villages. Bhaktimala is sponsored by the Christian Endeavour movement.

We are grateful — our eyes are open

Most of the churches in the Kond Hills are part of the Diocese of Cuttack of the Church of North India. Indeed, they form the major part of that diocese and consequently many of the diocesan rallies and meetings are held in the hills, but increasing numbers of local churches are wishing to be independent. This is in many ways a sadness, especially when motives appear to be financial rather than theological, but there was a lovely piece of testimony from one of the independent churches which should be an encouragement to all who have helped in the building up of the work in the Kond Hills. The church invited Rev Angus MacNeill to visit them while he was in the hills and also welcomed the Bishop and the rest of us who were in the group. In a speech they said: 'We as a church are grateful to Almighty God

who through His servants from the BMS England opened our eyes to see the True Light. We were once animists. We worshipped idols. We were groping in the darkness. But now we have seen the Light and come to know the True God Jesus Christ who is the only Saviour of the world. We are also thankful to God for the BMS. . . . Please convey our greetings to the friends of BMS. Tell them that we are grateful to them.'

Not an easy task

I was especially impressed with the quality of some of the leaders of the Church. Their responsibilities are tremendous and although most of them are doing a grand job, they all spoke of problems and temptations. They were encouraged to hear of our prayer support, especially as they sometimes feel abandoned and forgotten.

Many of us had the chance to meet Rev Sudhansu Naik during his year's course at Bristol Baptist College recently. He is now Presbyterian-in-Charge of both the Balliguda and Udayagiri Pastorate Unions. It was fascinating to see slides of this country taken by Sudhansu and to hear him assure people of the support for them and their work which he found in our churches in Britain. He has been able to convey so much about our country and our churches to his own people in a way that the missionaries could never do and I sensed much more understanding of our way of life and therefore a strengthening of the bonds between us. This is especially noted in the way that people talk with such appreciation and understanding of the work that Joan Sargent is doing. I hope and pray that more of the young leaders will have the chance to study in this country.

The Church is like a flower

Bhagyabati is the first Kui girl to obtain

her BD degree. She is now Treasurer of the Union and responsible for women's work and her husband Charanabandhu is Diocesan auditor. They are a fine Christian couple with two charming young children and I was most impressed by their maturity and the quality of their family life. They seem to have found a balance between their responsibilities towards their work and towards each other and the children. We went to one women's class where Bhagy plucked a flower from my garland as we went into church saying, 'that is my visual aid'. She then proceeded to give a fascinating talk on fellowship illustrated by the insignificance of the single petal but the beauty of the whole flower where all the petals are related to each other and each is in its place.

People like Sudhansu, Bhagyabati and Charanabandhu fill me with a great sense of encouragement and hope for the future, when missionaries are unlikely to be able to share in the work. Alongside them is a large band of faithful pastors who have comparatively little education but a real love for our Lord and are faithful in preaching the Word and ministering to the people. Meeting them again and realising afresh some of the difficult circumstances under which they work and the sometimes overpowering temptations which they face, I realise how much I admire them. They are the real backbone of the Church and very much need our prayers.

continued overleaf



Kui family ostracized because they are Christian

I WAS THRILLED TO BE BACK

continued from previous page

I was never directly involved in the work of the Moorshead Memorial Christian Hospital, but I remember it as such a busy place in the old days, serving a very wide area. It is sad now to see it at rather a low ebb with very few patients. Many people spoke of the need for a surgeon but it has always been a problem to attract Indian surgeons to such a remote place, despite the fine surgical facilities available there. It was good, however, to meet a number of staff who have remained loyal through the years and are still giving of their best in spite of everything.

I stayed with Joan Sargent, in the house we used to share, and I was reminded of some of the difficulties which confront our missionaries. There is now 24 hour electricity at Udayagiri but in some ways I think we were better off in the days of oil lamps! Scarcely a day went by without many breaks in the supply or

such low voltage that strip lights would not function. On several evenings Joan's cook did not arrive to prepare the meal, which is not very easy to do when there are no package foods, only a wood fire and not even an electric kettle to boil water for tea. Constant interruptions all day long leave little time to concentrate on the accounts. Sponsorship of Hostel children, helpful though it is, involves a lot of work translating letters, taking photos, buying gifts and clothes and making the appropriate detailed returns. The problem is further complicated by postal delays and by the fact that many items can only be obtained 80 miles away in Berhampur. Even the jeep has to travel 30 miles for petrol!

I was certainly thrilled to be going back to the Kond Hills but also a little apprehensive because I was aware of the many problems in the life of the Church there. I think above all else the visit has

helped me to restore a balance. I met people with a real vitality and joy in the Lord, in the midst of the most adverse circumstances. Highly among these must be classed the lepers in the little village of Bulasuga.

I also saw signs of growth and maturity and sensed the vigour of the young people who are taking increasing responsibility in all aspects of Church life and are also working in harmony with some of the older folk who were leaders in the past. There is certainly no doubt that the Kui Christians welcome our visits and they spoke glowingly of various people who have been there for short periods working in the Hospital or in the little English medium nursery school. These links are an enrichment to us all and an encouragement as we work together with Christ for the building up of His Church in our world.



WHO CAN BEAT THIS?

How much does a BMS Globe hold? Does anyone know? Of course it depends on whether you put in ½p's or £50 notes, but one lady in Maesteg, Mid-Glamorgan thinks that she must have created a record.

When her Missionary Globe was emptied recently it contained £230. Is that a record? We don't know, but perhaps you can tell us.

HUNGER IN THE LIVING ROOM

by Vivian Lewis

Hunger invaded the prayer meeting that evening. It was our usual Friday evening gathering in the living room of the hostel at the BMS compound in Kinshasa. In ones and twos we drifted in, the missionaries who work at the headquarters of the CBFZ (the Baptist Church Community with which the BMS is connected), Gwen and I from the International Church, the teachers from the British Association School and David Masters, waiting to begin his work at Bolobo hospital.

Then Ruth Montacute, the headmistress

of the British Association School, brought in Steve and Cathy. Steve is our Church treasurer, an American out here on contract with Gulf Oil, working in their accounts department. Cathy helps each Friday at a baby clinic in one of the villages not far from the city.

A strange arrival

They are looking for the doctor. Cathy is carrying a pathetic bundle wrapped in a flour sack. It is a Zairian boy, and they want David to examine him.

The baby is the son of an unmarried teenage girl. Although he is over a year

old, he weighs only 10 lbs. His mother believes he has an evil spirit, so her family refuse to feed him. She brought him to the clinic and abandoned him there. Until a more permanent arrangement can be made for his care, Cathy is looking after him.

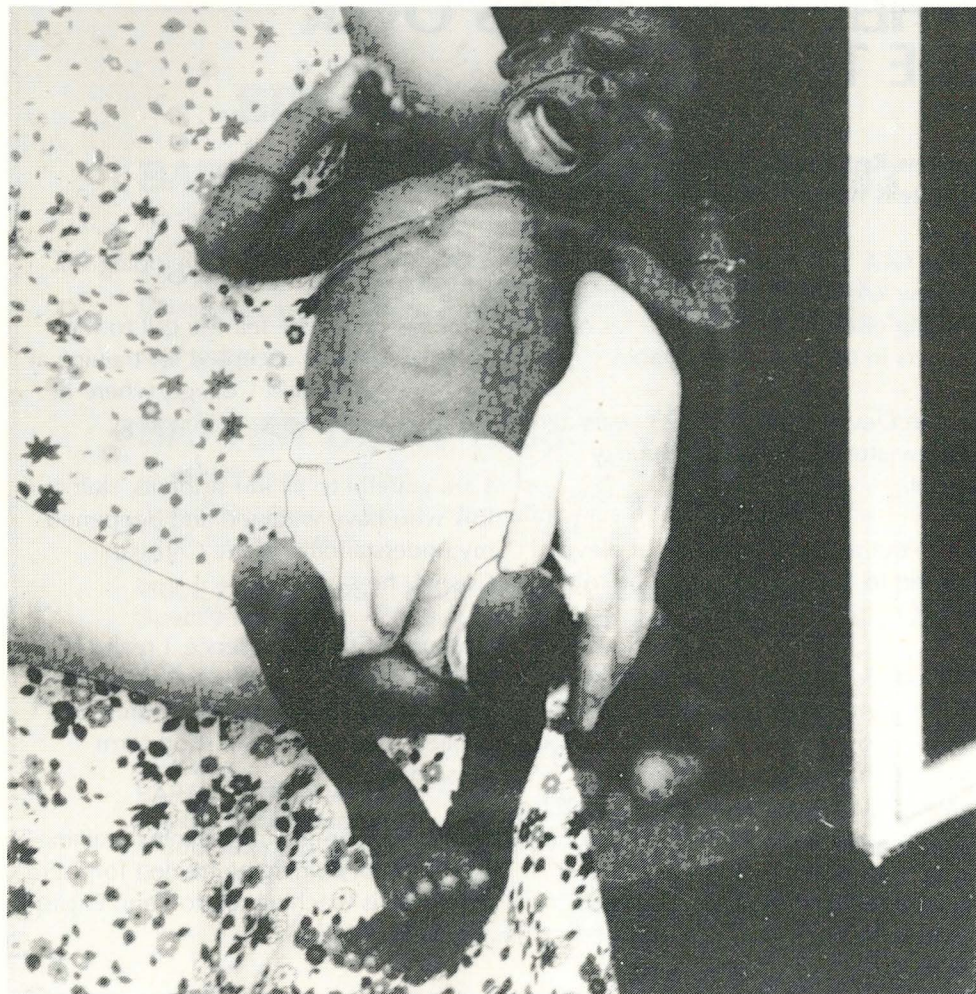
Someone held the boy while David examined him. His big round eyes stared listlessly out of a wizened face. His body was wasted, his arms and legs were thin sticks. David advised Cathy and Steve on feeding and on medicines to deal with infections, worms and other ailments. Cathy gathered the baby in her arms, thanked David and left with Steve and the bundle. For a while, that very sick little African boy will join their two lovely fair haired daughters as part of their family.

This time it is different

We are used to seeing hunger out here, at clinics or at hospitals, in the beggars outside public buildings, even among the people whom we pass as we ride along in our cars. But it seems different somehow when hunger comes, as it did that evening, into the living room. It seems more personal . . . too personal. We turned to our prayer meeting in a subdued mood.

Lord, I would like to hold hunger off at arm's length. I would like to deal with it second-hand, through the BMS or Oxfam. But tonight you have thrust it into the living room, into our hands.

Help us to be sensitive to human need. May we use all the means at our command to combat hunger and misery, disease and want. Remind us that in this way, we serve our Saviour, who said 'In as much as you do it unto the least of these little ones, you do it unto Me.'



Cry of hunger

CAN I BE PRIVILEGED, WHITE AND WISE?

The contrast between living in Britain and living in Zaire is most marked in the first months of missionary service.

ANDREW ROSSITER, newly arrived in Mbanza Ngungu, Zaire, speaks of his feelings.

What a difference from living in England! I look out from my desk across the road to see the women file past. Backs and legs are straining under the weight of bundles and metal bowls of produce loaded on their heads.

I am well aware of the excellent arguments for the situation remaining like this. 'What good would it do if a missionary had to tend a garden as these women do? If the missionary had to go to the river to wash, had to walk everywhere, there just wouldn't be time to do your job.'

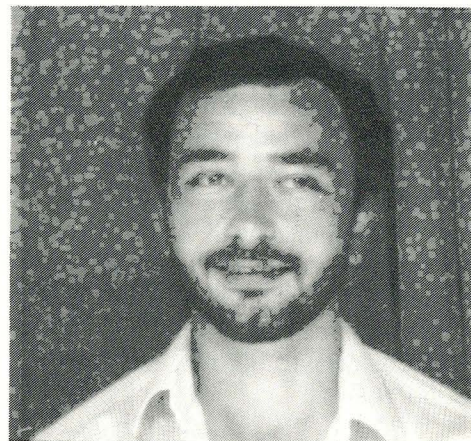
The other arguments are just as well stated. 'A white person has no immunity to the bugs in the water here, so all our water has to be boiled and filtered. The local church would not respect someone in authority doing jobs of the menial nature.'

Convincing as these, and other arguments are, I also hear ringing in my head the words of Jesus where he talks about the master being the servant and the first being the last. I also feel within myself, 'How much can we possibly hope to know of African life?' Such questions never stop coming into my mind.

But then I have a young visitor. After we have chatted for a while, he reticently starts on the subject of witchcraft and magic. 'What's the situation like in England?' I see a great divide within this young person. On the one side is the

strong belief in the power that one person holds over another, and yet, at the same time there is the strongly held belief in the Christian message of equality and of the love of God for all. It is here, in such situations, that the privileges of being white and missionary are sought out by the Africans.

So life here, as anywhere, is a balance between using the privileges, that we whites have, wisely, but at the same time continuing to question the life-style that follows in its wake.



WHEN GOD TAKES OVER THE TIME-TABLE

Andrew Rossiter — Now teaching in Zaire tells how he happens to be there.

It was GCE 'O' Level that brought Andrew Rossiter back to religion. Nothing else would fit around his other subjects in the school time-table.

Born in Devizes, Wiltshire, 23 years ago, Andrew attended a Baptist Sunday School.

'But at the revolutionary age of eleven I decided to leave the church,' he told the *Herald*.

When he left school his teachers wanted him to go to university, but he started work in Lloyds Bank instead. It was about this time that he heard of the 'new minister' at Sheep Street Baptist Church, Devizes and he went along to hear him.

'My conversation was not a sudden experience, but it gradually dawned

within me, and I feel it developing still.'

After two years, he felt the call to the ministry and was accepted for training at the Northern Baptist College, where he gained his BA degree in Theology.

'I am grateful to all the students, staff and folk who have widened and deepened my understanding of the Christian Gospel,' he said.

'Because of this experience, I realized that I was yet too young to take on the responsibilities of a Baptist Church, and I applied to the BMS as a short-term missionary.'

Now, after completing his initial training, and study of French, he has left for Zaire, where he is teaching religion and English at Mbanza-Ngungu.

MISSIONARY MOVEMENTS

Arrivals

Miss V Campbell on 21 February from Dacca, Bangladesh

Miss A Flippance on 3 March from Binga, Zaire

Miss P Gilbert on 6 March from Mbanza-Ngungu, Zaire

Departures

Miss J Purdie on 7 February for Ngombe Lutete, Zaire

Mr C Sugg on 14 February for Kinshasa, Zaire

Dr E Marsh on 18 February for Berhampur, India

Miss V Campbell on 8 March for Dacca, Bangladesh

Rev F and Mrs Mardell on 8 March for Dacca, Bangladesh

DEATHS

In Glasgow, on 14 February 1982, **Mr John Adamson Dick**, aged 86. Honorary Member of General Committee since 1965.

In Derby, on 25 February 1982, **Miss Kathleen Mary Lewis**, aged 76 (India Mission 1934-1965)

In Stanford-le-Hope, Essex, on 27 February 1982, **Mr Frank Ager**, aged 87. Honorary Member of General Committee since 1970

NOTES FOR YOUR PRAYER GUIDE

Roy and Margaret Connor (25 June) have returned to Rio Negro.

Derek and Joanna Punchard (26 June) are now back in Foz do Iguacu.

Anna Weir (14 June) is on leave of absence.

Wilma Aitchison (29 June) is on furlough.

USED SPECTACLES— A BIG THANK YOU



Parcels of old spectacles are arriving daily from all parts of the British Isles, reports Mr T Slade.

'I have tried to send a note of thanks to those who have enclosed their address,' he says, but in the future he would like to be excused the time and the expense of writing 'Thank You.'

So will all donors please note that we are extremely grateful for all the spectacles which are sent and please accept this as our THANK YOU.

Please remember that spectacles should be in really good condition, but please do not send hard cases.

Parcels of used spectacles may be sent direct to

**Mr T Slade FSMC, The Palfreys,
12 Priory Way,
Hitchin, Herts. SG4 9BH**

or addressed to Mr Slade and handed in to any branch of Clement Clarke, Clement Clarke Opticians, Wright and Mills, or Sabells.

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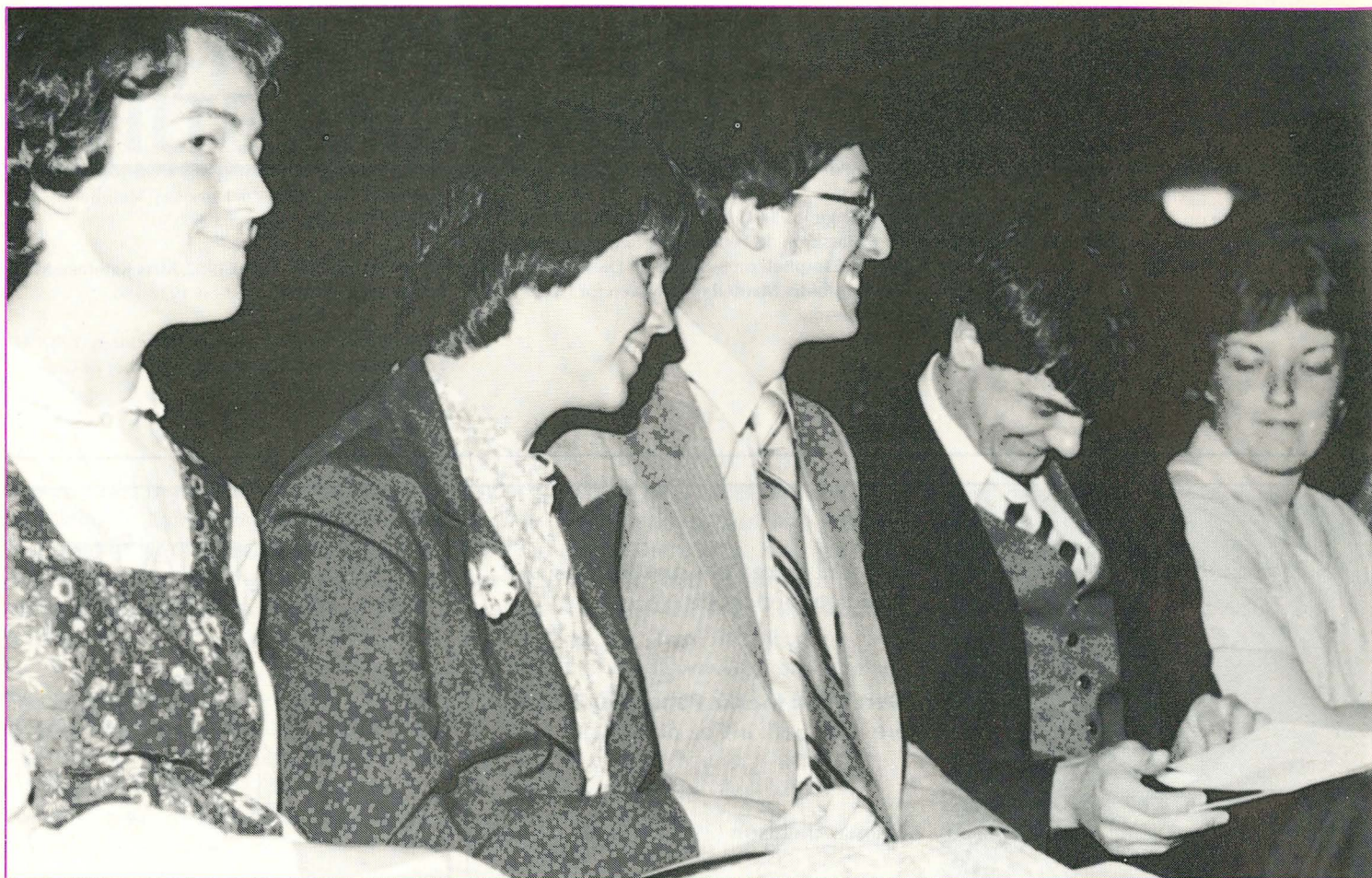
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Valediction of new missionaries at BMS Annual Meeting — from left to right, Susan Shields, Jackie and Michael Cranefield, Justin Blakeborough and Karen Rodwell

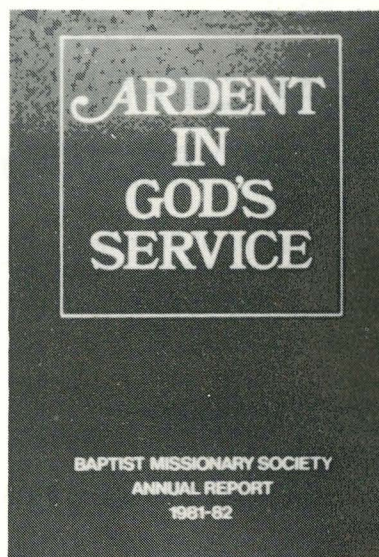
ARE YOU SENDING A MAGAZINE?

Are you sending your own copy of a magazine or newspaper to a BMS missionary under an arrangement with the Missionaries Literature Association?

The new secretary of the Association is anxious to update the records and would welcome your contacting him with details.

Please write to:

George Roberts,
63 Elizabeth Road,
Henley-on-Thames,
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Tel: 04912 5346



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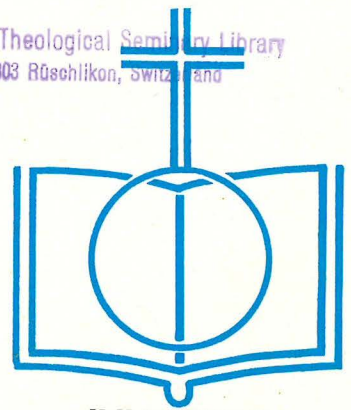
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When we began working in Brazil in the '50's most of our missionaries were 'on the frontier'. They were at work in the newly developing areas hewn from the forests. They travelled by dirt roads and ministered to people who worked the land.

In the succeeding years a significant trend has affected the strategy of our mission. Fewer people are employed on the land and more and more are living in the towns and cities. Indeed statistics which have been compiled by the World Bank stagger us by the prospect they present. The cities of the developing countries are growing at such a rate through births and migration that by the end of this present century it is estimated that they will have added some 1.3 billion to their population.

Births outstrip deaths

São Paulo with a current population of 12.5 million is growing at the rate of 500,000 people per year. Two thirds of this increase is attributable to natural internal growth and a third to those who have migrated from the countryside.

By the year 2000 – only 18 years away – almost 50 per cent of the population of poorer countries, it is declared, will live in cities.

Increasingly, then, our missionaries will be working in towns and cities seeking to proclaim the gospel to those who have been drawn into such places by what they see as better opportunities for work and higher pay.

Curitiba, Cuiabá, Campo Grande and many another city in Brazil is expanding in every direction and this demands a strategy for urban evangelism.

A wide view of urban evangelism is needed

In Brazil urban evangelism is so often thought of in terms of work in the *favelas* and shanty towns. But there is a need for evangelism in the high class residential localities and the high rise tenement blocks. A way has to be found of getting access to such places as so many are guarded by armed security personnel. Some churches have made a start by telephoning the residents and declaring who they are and asking if those telephoned would welcome a visit to discuss spiritual matters. Of course, some say no, but there are those who say, yes, and visitation by invitation gets one past the armed guard.

The good news of the gospel is for people and if the people are increasingly to be found in the cities and towns of the countries then these places will increasingly be the sphere for our mission work and the strategy of our mission will need to be planned accordingly.

GOD SPEAKS WITH A PORTUGUESE ACCENT

Some stories told by **John Clark** in his address to the BMS Annual Meeting



On our third day in Brazil we heard the inaugural address at our language school given by the director. He was a Southern Baptist, an ex-professional baseball player turned missionary, from Tennessee. He quoted from Pope John. That in itself would make me remember. It is not everyday that a Southern Baptist quotes from a Pope! It was a quote from a letter he had written to a new missionary going to Brazil. 'God has called you to

Brazil not for what you can contribute, but for what Brazil will give to you.'

We have reason to remember the wisdom of those words. We have received far more than we can ever give; we have learned far more than we can teach. If God is not a Brazilian, as Brazilians love to tell us, at least he must speak English with a Portuguese accent!

JUST LIKE AN OLD FASHIONED LONDON SMOG

At the height of its growth, Assis Chateaubriand was the fastest growing town in Brazil. Everyday 50 lorries would bring new families into the area. It started as a few houses on a trail through the forest. Within four years it was a bustling town of 40 thousand inhabitants, with a further 80 thousand on surrounding farms.

I cut my spiritual teeth in a new town Church in Britain. When Stevenage was built, first the services were laid — gas, water, sewerage — then the roads were put down and surfaced; then the houses were built. Finally the people moved in.

In Assis it was the reverse. First the people moved in, and built their houses. It was five years before any tarmac was laid. When the services are laid, the roads and pavements will have to be taken up to do it.

Assis was a bustling town with over five thousand cars, plus lorries and buses. You can imagine what it was like without any surfaced roads. In the dry weather a thick red choking dust, just like an old-fashioned London smog, would envelope everything.

In the wet weather it was the other extreme. Roads first became ice rinks and then quagmires. It was often necessary to use chains on the wheels just to visit in the town. If you've never put chains on a car, lying down in thick red mud in the pouring rain as you embrace a muddy wheel, you've missed one of life's memorable experiences.

continued overleaf



Building the sanctuary at Assis Chateaubriand

GOD SPEAKS WITH A PORTUGUESE ACCENT

continued from previous page

Yet it was in dirty, muddy Assis that a Baptist Church virtually exploded into life. Among the thousands who moved in were many Baptists. They started meetings on their farms. A work started in the town. The important thing in a situation like that is to have a worker there at the beginning. The BMS responded to the invitation from the Brazilians and sent Eric and Jean Westwood to Assis. When Eric was ill, we were asked to take over. Between us we were only there for three years. Yet in that time the church grew to over 380 members able to support its own pastor.



São Paulo

TATU'S HAPPY DAY

In São Paulo we have been looking after the hostel for missionaries' children. Our local church is only 28 years old. In that time it has founded six daughter churches, each organized with its own building and full time pastor. At the present it has four mission congregations in various stages of development. In spite of all this, there is still an area between it and the next Baptist Church where over a quarter of a million people live with no work started yet.

We saw how such a work can grow even with minimal help. The work at Vila Iasi was started by the young people of the Ferreira Church. On Sunday afternoons they started a meeting in a member's home. As the work grew the church rented a room in a widow's home. It was at that stage we began to help. The work continued to grow and the widow gave us permission to rent another room and knock the adjoining wall down.

As the work continued to grow, a third room was rented. The congregation is now looking for a piece of land to build their own church.

One of the happiest moments was last April, when the widow from whom we rented the rooms asked for baptism. Dona Maria Concercao or *Mariagarda* (fat Mary) as she was known had started coming to the meetings and ended up by coming to the Lord. Her baptism presented some problems. She was about five feet tall and weighed a good 17 stones. Our baptistry was a window cut into the wall behind the pulpit. Access was along a narrow corridor. We wondered whether she might have to walk sideways to get in. She was about 76. 'About' because we did not know her real age. It was nothing to do with female reticence. When she was a young girl she was found in the forest by a father and his son out hunting. She was bruised and bleeding and refused to say her name or where she was from. The hunters took her to their home and she was brought up with the family. She never told anyone about any details from those traumatic years.

She died not long after her baptism. We never knew her real name, nor her age. The family called her 'Tatu', a little animal found wild in Brazilian jungles. Maria loved that family all her life and happily served them, a living parable of the heart of the Gospel.

WHY DON'T YOU THUMP HIM?

It is difficult to translate *favelas* because our nearest English equivalent 'shanty town' is misleading. To most people 'shanty town' conjures up a picture of poor homes on the edge or the outside of a city. They are there in and among all the other development, often right next door to luxurious housing developments. Any piece of land over which there is a legal dispute, or where development is planned for the future, will be taken over by the poor. Shacks are built of whatever materials can be scavenged. There will be no light, no water, no sanitation. Infant mortality rates are high. It is an environment of high crime, violence, prostitution and drugs. Official figures put the *favela* population in São Paulo at over half a million.

Our contact with a *favela* started through the missionaries' children in our care. We would pass a small *favela* of about eighty shacks on the way to school every day. It was near a cemetery from which it gained its name — Gethsemane. An appropriate name for a *favela* you may feel. Certainly it was sad to see the dead having so much more care and money lavished on them than the living.



A favela family

STAY INSIDE!

compiled from a letter by
Ailsa Mackintosh, who is a member of
the BMS International Fellowship

To my joy I have found the Baptist fellowship here in Cuba lively, welcoming and noticeably happy. Having found the address of a church in a guide book, I went along on my first Sunday, but even with my few words of Spanish, I did not understand a word of what was going on! I was quickly introduced to a lady who spoke English and who took me under her wing. She introduced me to others and made me feel at home.

There are a surprising number of Baptist churches in Cuba – over 200, in spite of the difficulties. The authorities allow

Church services, Sunday school (for members' children only) and even evangelistic services, so long as they are inside the church building. On no account may Christians evangelize outside the church. The churches suffer from a lack of literature, including Bibles, and are short of all sorts of materials from stationery to paint and building materials. Provided that Christians do not become involved in politics, they are left unmolested, but there is no doubt that to be a Christian here in Cuba, one has to be wholehearted and prepared for sacrifice. This visit has made me aware of how easy my own life is.

He stamped and shouted

Our children would wave to those in the *favela* and as a result we started our Sunday School in the open air. The only meeting place was a little mud square in the front of one of the many bars in the *favela*. We used glove puppets, flannelgraphs, drama and singing.

Our first meeting attracted a handful of children and a dog. The man in the bar stamped and shouted in order to drown the sound of our meeting, but the young people kept gamely going. At the end of the meeting I went with the older boys to the bar to give out leaflets and talk to them all. They were a bit taken back. I think they thought we were going to complain.

The next week was a repeat performance though with more children. Gradually the atmosphere began to change and men would come and listen or at least be quiet. They would restrain any drunks from their bar from disturbing the meeting. When a drunk from another bar caused trouble they led him away. Afterwards one of them said to me, 'Tio (uncle) why don't you take him down an alley and thump him, then he won't disturb your meeting again!! It was a chance to tell him why we were there in



John Clark preaching at a favela service
the name of Him who loved the outcasts and rejects of society.

Our heart ached for them

On one occasion a police car screeched up. Completely ignoring our meeting they ran to a house in front of us, and with guns drawn knocked on the door and ordered a man out. Fortunately he came quietly because we were right in the line of fire. We learned later that he had knifed someone the previous night.

As we got to know the *favelados* better, our heart ached for them. We saw young girls becoming child prostitutes, hardened and coarsened by the

environment. Young boys would take to drugs and become yet another statistic in the rising crime figures.

We saw others valiantly trying to bring up a family in impossible conditions. It was obvious we were not even scratching the surface of the problem. If anything lasting were to be done it would mean a full time involvement with the co-operation of Brazilian Christians. It was a great thrill to us when Frank and Dorothy Vaughan were appointed to do just this when they return to São Paulo. There can be no tougher task in Brazil today. There are no easy solutions. Pray for them in this difficult and demanding work.

A SEED BEGINS TO GROW

by Alan Easter

Benedito Dourado had a vision of a new life for his family away from the area in the south of Mato Grosso, Brazil, where they lived and where he had a small business. Far to the north new towns were being carved out of the forest in the Amazon basin and advertisements were appearing all over Brazil offering land at very reasonable prices. Up until 1976 there was only the virgin forest but then a private company, backed by the federal government, started to tear a gap in this forest in order that the resources of the area might be developed. This development was made possible by the construction of the Cuiabá/Santarem Highway and it was along this route that the new towns were appearing.

Here was an opportunity to be at the beginning of new things, to adventure in the development of a new town and a new community. The attractions were many and the day came when this family decided that their best future lay in one of these new areas and they began the move from Aquidauana to Alta Floresta in the far north of Mato Grosso and almost on the border with the state of Pará. It was a distance of over 1000 miles. There was a small air strip, just outside the town of Alta Floresta, used by the small four seater air taxis, but this mode of transport was outside the reach of most, and for Benedito and his family it meant travelling the whole way along dirt roads, for even the grand sounding Cuiabá/Santarem Highway was not asphalted. The town was set out in the typical rectangular grid pattern so popular in Brazil and they procured a plot on one of the dirt streets for their shop, a wooden affair, from which they sold haberdashery. Later Benedito was joined by his brother who moved up from the sprawling city of São Paulo and opened a bicycle store.

A Church fellowship was needed

Benedito and his wife had been brought to the Lord under the ministry of the



Alta Floresta

BMS missionary Derek Winter when they lived in the Goio Ere district of Paraná and wherever they went after that they linked in with the local Baptist church. In Alta Floresta there was no Baptist church but they discovered that there were three Baptist families who, like them, were starting a new life and missed the fellowship of the church. They met together but soon realised that they needed help if they were to advance in their spiritual life. Benedito knew an evangelist from his old location, José Rosa da Silva who in his early days had been won for the Lord by another BMS missionary, Tony Bourne, then working in the Porto Guaira area of Paraná. Tony also had the joy of officiating at the marriage of José and his wife and of encouraging José to take the Extension

Course of the Curitiba Bible Institute. On the completion of the course José was recognized as an evangelist by the State Convention.

Recalling all these things Benedito resolved to make the long journey south back to Aquidauana in order to persuade José to come to Alta Floresta and lead them in their spiritual pilgrimage.

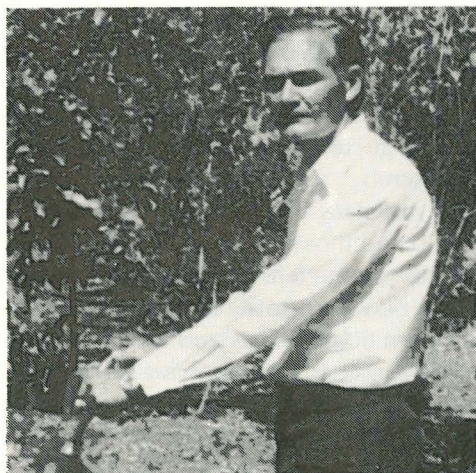
After prayer and thought José agreed to this move and eventually arrived in the new town. If the work there was to prosper, he realized that it would need the backing and support of an established church — but where could he turn for this? The nearest church was 500 miles away in Cuiabá so José journeyed down that Cuiabá/Santarem Highway, a

journey of 21 hours, to contact the First Baptist Church of Cuiabá. They listened to his story and heard his plea for support. As a result of this meeting Pastor Geraldo of the First Baptist Church and Ben Hope, an American missionary, flew up to Alta Floresta in the American's plane in order to appraise the situation. What they saw convinced them of the golden opportunities for witness in this expanding area and so the First Baptist Church agreed that Alta Floresta should be recognized as one of its congregations and that it would give José the status of an evangelist attached to it and provide some support toward his stipend.

So began the establishment of a Baptist witness in this new town. Not long after the arrival of José in Alta Floresta the Baptist Convention of Mato Grosso asked David McClenaghan, on completion of his orientation, to accept the oversight of this new work and for a time he and José worked together building up the work from scratch. At that time there was no manse and no church building, so both had to be erected on land which needed to be bought.

A new area for outreach

News reached David and José that 140 kilometres south east of Alta Floresta the government was creating four agricultural



José Rosa da Silva



The congregation at Terra Nova

villages at a place called Terra Nova. Apparently some *gauchos* (South American cowboys) with their families had squatted on an Indian Reservation in the State of Rio Grande do Sul, the most southern state of Brazil. The Indians had reacted strongly and so the government had stepped in to maintain the peace. They provided these homeless *gauchos* with a plot of land and a wooden house some 1500 miles to the north in one of these agricultural villages bull-dozed out of the forest. The villages were set up at 10 kilometre distances and until the villagers could produce a crop or rear some animals they drew their food and clothing by government dockets from a central store.

There was one sizeable obstacle between Alta Floresta and Terra Nova and that was the Rio Teles Pires which can only be crossed by ferry and so by vehicle the journey takes about four hours on the dirt road and across the river.

David and José drove down and found one Christian family in one village and thereafter they made regular visits. Their witness lead to ten decisions and a teaching point was established.

The fellowship at Alta Floresta then felt it would be a good thing to establish a permanent Baptist witness in these villages and they asked José to go and live among the people.

Church buildings are planned

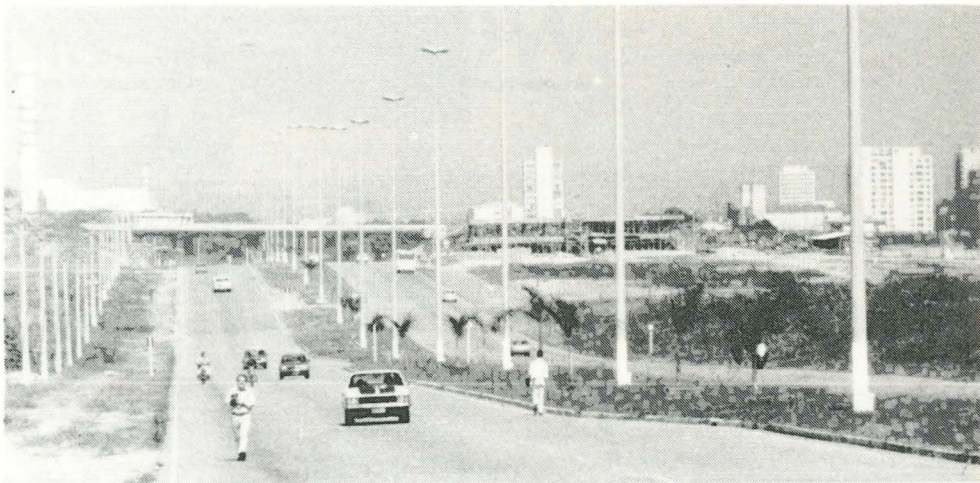
Another of the villages was visited and there too a Christian family was found, to become the nucleus for a Christian fellowship. José and his wife settled among these villagers and quickly won their respect and esteem. He has nurtured them in the Christian faith building up quite a strong fellowship in each village. Often these groups have met together, one travelling to the others' village. There is a bus which can, if the meeting is adjusted to the timetable, be used for this purpose. For his pastoral work José uses a bicycle or, if the distance is too far for this, he has an ancient Volkswagen Beetle.

Recently the fellowship has been greatly encouraged because there have been 20 baptisms and they have come to the point where, in two of the villages, they are able to start building a *Templo*. Then they will have places in which to worship instead of having to crowd into the room of a home or meet under a lean-to at the rear of the house.

The fellowship at Alta Floresta has grown to the point where it has been recognized as a church in its own right and is no longer regarded as a congregation of the First Baptist Church of Cuiabá. Thus have the tiny seeds planted many years ago in Goio Ere and Porto Guaira grown into strong healthy plants producing fruit to the glory of the Lord.



Solange (left) and her sister Dalva



Cuiabá, from the ring road

A broad road sweeps round Cuiabá, the capital of Mato Grosso, like some giant cable seeking to contain the continuous expansion of this growing metropolis. A much more effective barrier is the Cuiabá river whose winding the road follows for a considerable section of its length, but even the river has proved ineffective at the points where it has been bridged and doubtless the pressure for growth will lead to more bridges being constructed.

It is the road which you would follow if, having arrived at the airport of the city, you needed to transfer to the bus station in order to travel on into the interior of Mato Grosso. The route leaves the airport and passes through an industrial sector then crosses the river at one of the narrower parts. At this point there are always people fishing from the banks of the river as can be observed along most rivers at home, but a sight unseen in Britain, would be the teams of two on the river in a canoe, one to steer the craft and the other in the bow skilfully casting a net. At this crossing of the river there is also a large and very popular floating fish restaurant.

From the bridge, continuing on either side of the road, there are new housing developments. Some have a standard housing unit erected by the authorities on each plot, but in other sectors the plot of land only has been sold and each purchaser has put up a building of his choice, the material used, and the styles chosen vary considerably.

In the *Cidade Alta* sector, to the right of the road at this point, the Third Baptist Church is situated. It is with the pastor of this church that Laura Hinchin works, and

she tells us that the church has recently decided to be known by a name rather than a number and now is pleased to call itself *Igreja Batista Betel*.

The weekend Mecca

The road then climbs slightly to a large permanent market area on the right which for all of Friday and Saturday is thronged with people. Vehicles of every description and age, which have transported customers from far and near are parked in front. The moment a vehicle pulls into the parking space it is besieged by a crowd of boys offering, in hope for payment, of course, to guard it while the occupants make their purchases. It has been said that a certain famous store in London can supply anything from a pin to an elephant, and certainly this extensive market seems to be able to supply all things necessary to support family life, not only in Cuiabá itself, but in the district for many kilometres around.

A road junction beyond the market provides an entrance into the *Santa Rosa* district on the left where Keith and Barbara Hodges are living and, to the right, is the road on which the *Instituto Teologico Batista Centro America* (The Bible Institute of Mato Grosso) is situated. This is the Institute started by David and

Doris Doonan to help forward the Church work in Mato Grosso. At present it has seventeen students. As there are no grants in Brazil for such studies, the students have to meet all their own expenses and therefore have to work to earn money. Many of them are still engaged in ordinary schooling so the timetable of their day is likely to be ordinary schooling from 8.00 am to 12.30 pm, work in the afternoon to earn their keep, followed by theological studies from 7.00 pm to 10.30 pm. Their weekends will not be free either as each of the students at the Institute is attached to one or other of the local Baptist churches and is expected to assist in all the work of that church over the weekend.

A starting point to anywhere

As one continues along the ring road one sees stretching away to the left the seemingly unending *mato* — the tall grass and scrub — which covers so much of this vast state. The road then begins to climb and those seeking the bus station leave it to the left. The bus station is a huge new two storey building with modern ticket offices and well fitted waiting rooms. Buses arriving discharge their passengers on the first floor and those departing board their passengers on the ground floor. From this station a

CONTROLLED GROWTH

by Alan Easter



The fishermen of Cuiabá

passenger can travel to practically any town in Brazil. It is a point on the national network and not merely a municipal fare stage. Some passengers leaving this bus station could be setting out on a journey of 32 hours or more.

As the road continues its climb a panoramic view of Cuiabá opens out to the right and something of the area of this city can be judged and many of the fine buildings can be seen to advantage. A second broad road to the left leads to the *Centro Político Administrativo*, a magnificent complex of administrative buildings housing the various departments of the state government. As the road continues past this administrative centre it begins to drop downhill and stretches in one straight line to the distant range of hills called *Chapadas*. Seven kilometres from the centre of Cuiabá along this road, a huge new government housing development is taking shape. A new suburb of the city is growing rapidly and, due to its proximity to that administrative complex, it was known by the initials of that centre and simply called CPA. As people began to move into the estate from all over Brazil they were invited to make suggestions for a name by which the suburb could be known. The result of this exercise is that the people have chosen the name *Morada da Serra* — home in the hills.

60,000 opportunities

It is being developed in three stages each to house 20,000 people. The first stage is completed and the houses occupied. The second stage is finished and the people are moving in. The third section is still in the building stage. In this particular development the government

is erecting what are known as basic housing units each on their small plot of ground. Such units comprise a living room, bathroom and toilet, two bedrooms and a kitchen. The people buy them over a period of 25 years and when the purchasers have been making repayments for three years they can add to the basic unit or decorate it to their own choice.

Already in the first stage there are those families who have enlarged their accommodation by building on extra rooms. Others have embellished their house with ceramic tile or marked the limit of their plot with wrought iron gates and fences or brick walls. In this way each family is able to express its own individual likes and the monotony of stereotype, so often evident in council estates, is overcome and each house and street takes on a character of its own.

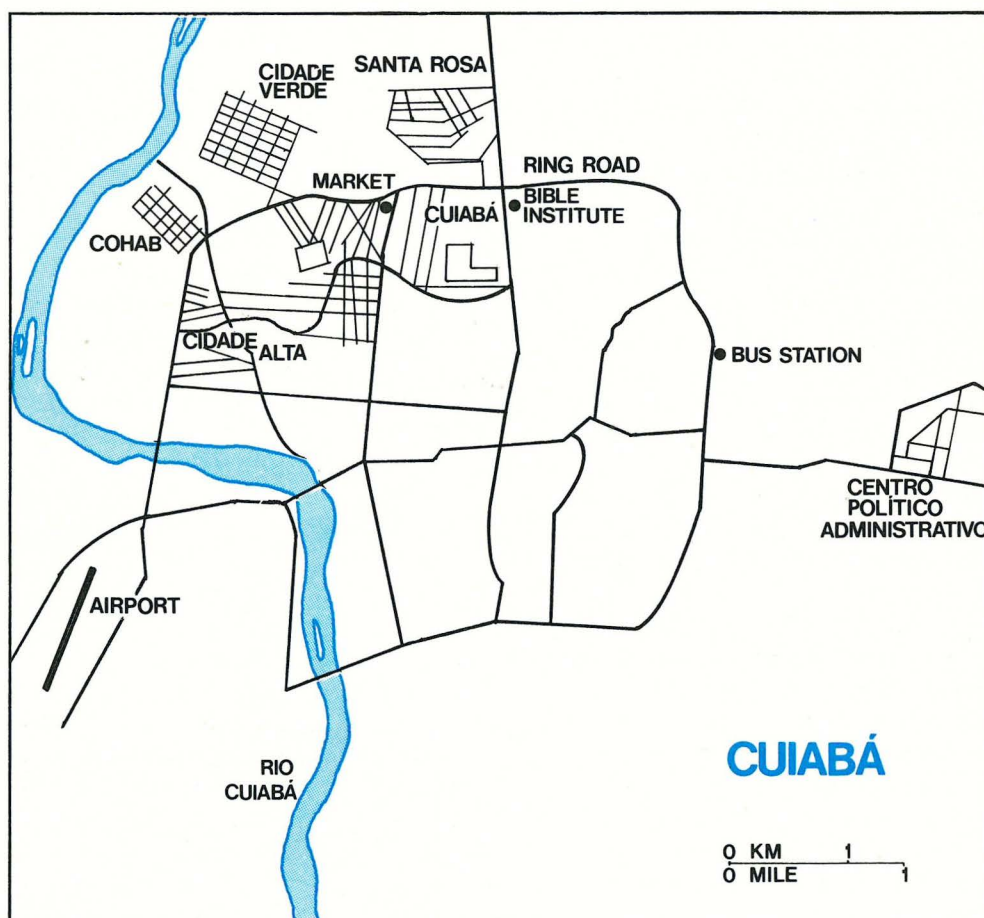
One or two Baptist families have come to live in this new suburb and the Centre of America Convention, under the drive of its energetic secretary the Rev Samoel Martin, who is a product of our missionary work in Paraná, has recognized the great opportunity for witness that *Marada da Serra* offers. With 40,000 people already living there, there

is not one established evangelical work on the estate. The Junta of the Convention invited Keith Hodges to accept the oversight of the work in this suburb — and this was in addition to his work at the Bible Institute where he lectures, and in addition to his work as coordinator and administrator of the Correspondence Course in Christian Training for which the Baptist Convention of the Centre of America invited him to Mato Grosso. The course has been given the name 'Serving the Lord' and is designed to train those who are engaged in the work of the Lord in the local situation such as Sunday school teachers, lay preachers, department leaders and the like in the whole of Mato Grosso. The course is to be launched officially this month.

The sights are set high

But it was in May 1981 that Keith started to work on the CPA development as it was then known. There was no church building, just the house of a Baptist family. The wife has a little shop on the estate. In June last year Keith was inducted to the oversight of the congregation by Samoel Martin, the Secretary of the Convention and also by the pastor of the First Baptist Church in

continued overleaf



CONTROLLED GROWTH

continued from previous page

Cuiabá with which this outreach is linked. The work has now expanded beyond the limits of the house. There is an all-age Sunday school of 50. The Sunday evening service averages 60 and over 20 young people gather on a Saturday evening for a YP meeting while Barbara Hodges leads an eager women's group.

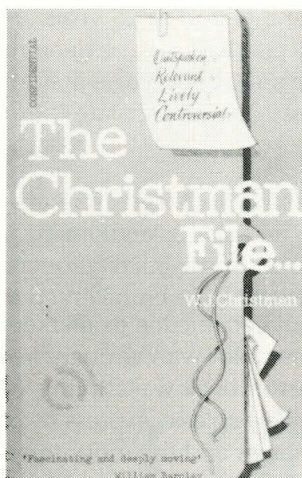
The meetings are held in the 'backyard' of a member's house. This plot of land actually lies beside the house and opens straight on to the street. Passers-by cannot but help notice the witness and many are curious enough to stop and listen in order to learn what is going on.

Already this congregation is looking ahead. They see the necessity to have their own plot of land on which to house the growing activities of the group and in great prayer and faith have asked the authorities for a piece of land 5000 sq metres in extent — and all the signs are that they will get it. Their ambitious plans envisage a church building on this site capable of seating 500 together with a Baptist Centre to be used for a Nursery School, Sunday School, Scout Troop and Community Lecture Centre. They also plan to build on the site a manse, a caretaker's house, a play area and a basket ball/volley ball court.

The work of Paraná is extended

Solange, one of the students at the Institute, helps with the work on this estate. She is a young lady whom Keith and Barbara led to the Lord when they were working at Jacarezinho in Paraná. She is showing great promise as a student and is a most valuable asset to the work at Marada da Serra, but even so more help is needed and it is hoped that an evangelist Keith knows, and with whom he worked in Paraná, may be persuaded to come up to Mato Grosso and become a partner in this enterprise, seeking with the others to reap the fullest possible harvest from this potentially high-yield field of some 60,000 people. Yet it is a daunting task. How can two or three cope with such an opportunity when they can only give part of their time to it? How urgently more help is needed and how vital the prayer support of those in this country if the hopes are to be fulfilled.

THE CHRISTMAN FILE



by **W J Christman**

Published by The St Andrew's Press
Price £1.90

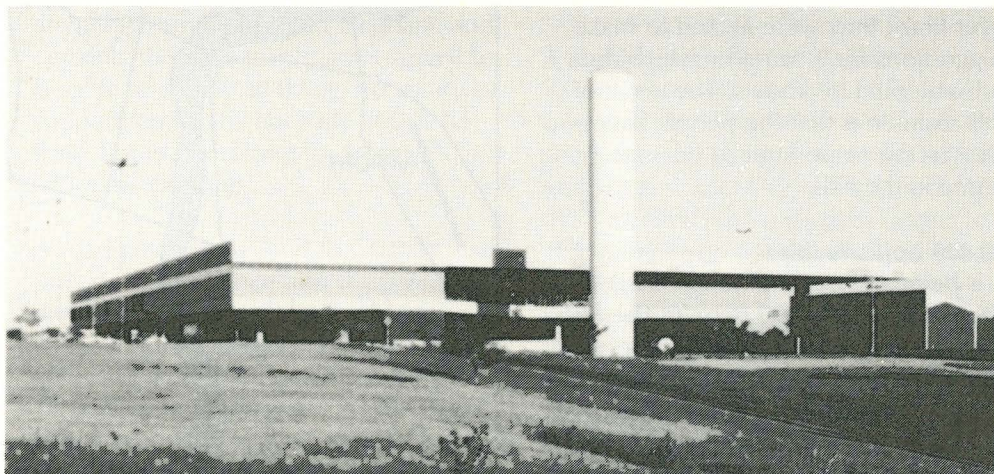
This book proclaims itself to be 'outspoken — relevant — lively — controversial' but I prefer the verdict of William Barclay who simply said — 'fascinating and deeply moving'.

The Christman file is the story of the author's first pastorate in a very deprived parish of Edinburgh. It is an honest account of success and failure, of spiritual growth and professional integrity, of commitment and rejection. It is set amid great need, suffering, and even personal violence. Born in America, Bill Christman learned the hard way as men usually do in the ministry and often his dreams of what a Church should be

were shattered and he became disillusioned. His college training left much to be desired as he was confronted with situations that had never been dealt with, even in an academic way. The author finds, however, that people respond to love. They need to be met where they are; accepted for what they are; patiently and lovingly drawn into the Kingdom. The author seeks in very practical ways to show, to the community, the Church as the body of Christ serving the needs of all who want help. But it all gets too much for him as it appears to him that his ministry is simply smoothing over a succession of endless bickerings between rival factions in the congregation. He leaves and returns to the States for further training. This was only temporary, however, and now, as a naturalised British citizen, he is in Scotland once again, this time in a parish in Glasgow.

This book may be an insight for some and for those deeply involved in the ministry already a gratifying, honest account of our daily struggles. An uninspiring cover design will not help to sell this book.

REC



The bus station at Cuiabá

DR IAN ACRES — 'THE SOCIETY'S FAMILY DOCTOR'



Among those who retired from the Society's service at the Annual Meetings this year was one whose association with the BMS spans half a century.

Dr Ian S Acres was accepted as a missionary candidate in 1932 and left for Bolobo in 1933 where he and Mrs Acres were to spend the next 13 years. Working mainly in Bolobo hospital, Ian's priority job was the programme for sleeping sickness control in the surrounding areas.

In 1946, the Acres returned to England for the sake of their children's education. Ian entered General Practice in North London just before the National Health Service began in 1948. His partner in practice was Dr Girling, the first doctor to serve at Bolobo. This partnership was to give Ian the opportunity of serving BMS at home in various capacities over the subsequent years.

As an elected member of General Committee, he served on the Medical Advisory Sub-Committee from 1954, as Chairman from 1960 to 1967 and as Secretary thereafter. In 1967 he succeeded Dr Burton as Medical Director and held this office until he retired from practice in 1976. When Dr Rathbone became Medical Officer, Dr Acres was persuaded to continue as the Society's Honorary Medical Adviser.

During his year as Chairman of the Society (1975-1976) Ian presided over the deliberations of committees with his customary quiet assurance and in 1977 the General Committee showed their appreciation of his worth by electing him a Life Member.

Whether it was producing the *Baptist Doctors' Missionary Fellowship Bulletin*,

writing much of the BMS Medical Literature, advising the Overseas Department, convening the Medical Panel or caring for prospective candidates and missionaries, Dr Acres has been the perfect 'Family Doctor'. The motto of the Royal College of General Practitioners is 'Cum Scientia, Caritas'. Ian's advice on medical matters was always balanced and informed. But within this reflection of his scientific training went a great humanity which many of us will remember in his kindness, courtesy and sympathetic interest and his constant concern for the

Lord's work of healing men's lives at home and abroad.

Some indication of how Ian will be impossible to replace is that his work is to be taken over by a group of doctors! All who have been grateful for his friendship and counsel over so many years will want to wish both him and Mrs Acres, who has always supported Ian in all his many commitments to the BMS, many years of happy and contented retirement together.

IMF



The old Bolobo hospital where Dr Acres worked

LINKS WITH THE PAST

by Stanley Browne

Once, after talking about some of my experiences as a Baptist Missionary doctor in the former Belgian Congo, now called Zaire, I was asked, 'Why did you, a Baptist living in England, go to the Belgian Congo?'

'The country we used to know as Belgian Congo, was actually British Baptist Congo long before it became Belgian Congo,' I replied.

I'll explain what I mean. We have to begin before the Berlin Conference of

1885, at which the Great Powers marked out spheres of influence in Africa. That Continent was changing rapidly, becoming more than a few dotted lines of rivers on a blank map except for such legends as 'Here be elephant' and 'Here be lion'.

Ten years before, a journalist-adventurer, full of guts and bombast, had set out from the east coast of Africa to cross the Dark Continent searching for the source of the Nile. How Stanley found Livingstone — 'Dr Livingstone, I presume' — is well known. More than two years

after setting out from Zanzibar in 1875, when no news had reached the Western world for months, and when many (including his sponsors, the *Daily Telegraph* and the *New York Herald*) were writing epitaphs with the theme 'Missing, believed dead,' a Yorkshire Baptist named Robert Arthington, wrote a challenging letter to the Baptist Missionary Society in London. He offered to finance an exploratory expedition up the Congo river with the object of taking the story of God's love to the unknown tribes that must inhabit the centre of Africa.



Yalemba Church

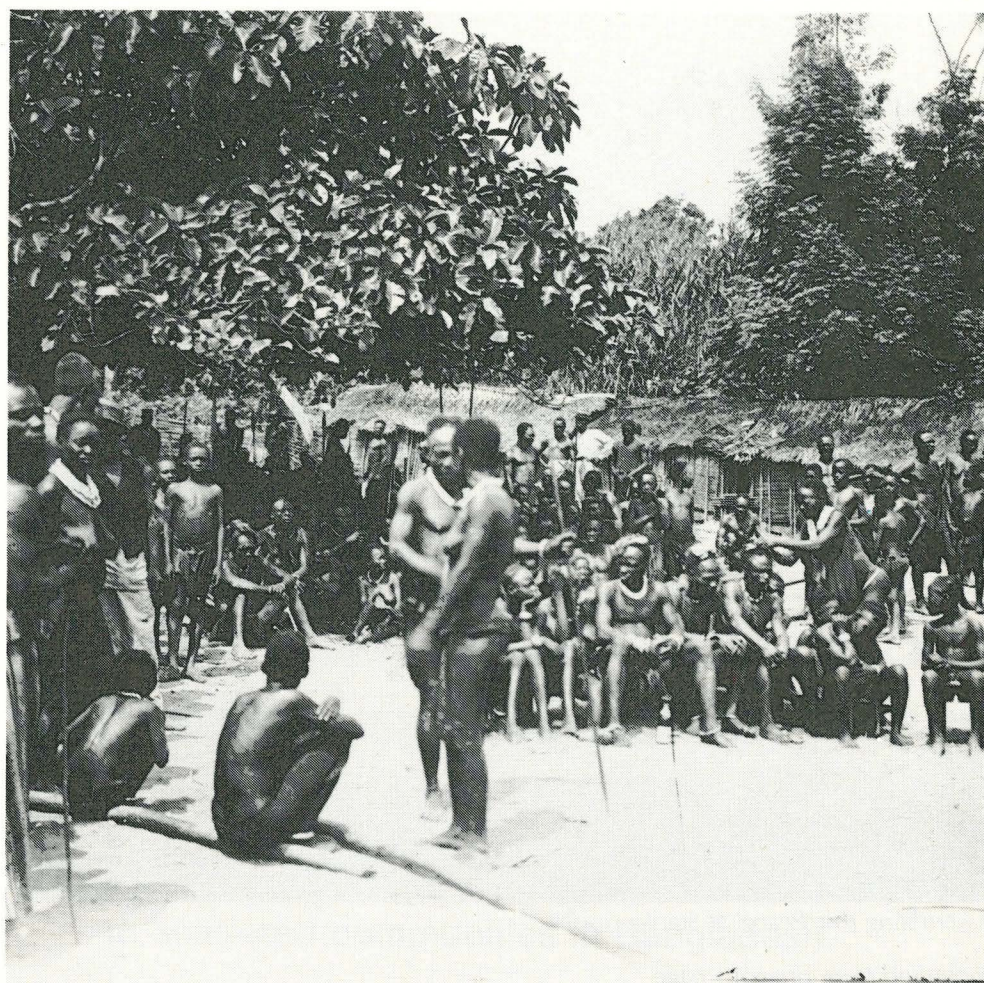
In July 1877, the London Committee, with tremendous faith and vision, accepted the challenge, and resolved to send two of its experienced missionaries, then stationed in the Cameroons, up the Congo River to survey the land for Christ.

A month later, news flashed from Boma (a tiny port at the mouth of the Congo River) that Stanley and the bedraggled remnants of his expedition had actually arrived there, so ending an epic transcontinental journey of 999 days. Alas, Stanley's three white companions had perished on the way, as had a third of his complement of Zanzibaris from the east coast.

I came from where the sun rises

I have a personal link with that expedition. That link was forged in a most unexpected fashion. One night in the year 1937, as I was eating a frugal meal in a mud-and-thatch rest-house in a little village called Malinda in the former Belgian Congo, about forty miles from the State-post of Isangi, I was asked to see an old man who was very ill. With a hurricane-lamp in my hand, I went with my guide to a nearby hut. The bearded white-haired man was obviously near to death. His breathing was rapid and laboured; his eyes were sunken. I felt his pulse. It was feeble and irregular. There was little I could do. His features were so different from those of the forest-dwelling Bantu of the district that I ventured to ask him where he came from. He was obviously not a member of a local tribe.

In a weak voice he replied that he came from a far country 'where the sun rises'. What was he doing so far from 'home'? 'I used to work for Bula Matadi.' I



A war council like the one which planned attack on 'Peace'

couldn't believe what I was hearing. 'Bula Matadi' (the Breaker of Stones) was Stanley's nickname. I waited. Then the poor old man spoke again, summoning his strength to say, as he paused for breath from time to time, in a weak voice tinged with evident pride, 'I journeyed right across this land with Bula Matadi. I was his cook.' Here he was, a man from Zanzibar, who had reached the West Coast of Africa with his master, Stanley, and who now lay a-dying in the very heart of the Dark Continent — midway between Zanzibar and Boma. I spoke a few words of comfort to him and held his hand while I prayed. He died that night.

Stanley's cook and a Baptist doctor from England, span the history of Central Africa — he from 1875 to 1937; I from 1936 till today.

Who will follow Jesus?

Returning to the Baptists in the Cameroons, they made their plans. Within six months of the London Committee's decision, two of them, (Comber and Bentley) were on their way, up the Congo River and into the interior,

where they camped at the capital of the 'King of Kongo' at a place called San Salvador in what is now Angola.

I have a personal link with Holman-Bentley, not directly, but through his son, Henry. Seven years after that exploratory venture into unknown Central Africa, Bentley and his wife and six month old baby were travelling up the Congo River in the little mission steamer named *Peace*. They stopped at the village of Bolobo for the night, to cut wood for the hungry boilers of the boat. On the upper deck, Mrs Bentley was giving her baby son a bath. As soon as the tribesmen assembled on the bank saw the white baby, they clamoured to be shown him, and could not be satisfied until his mother had consented to pass him to the crowd. Here he went from one dirty hand to another, until — to the infinite relief of his parents — he was handed back to them, none the worse for his ordeal though more than a little dirty.

'I was that white baby,' said Henry

continued overleaf



Assembling the 'Peace' at Stanley Pool

continued from previous page

Bentley to a crowd of London Sunday School scholars thirty years later, as they listened spell-bound and open-mouthed to this story.

'My parents were missionaries: they wanted to share their faith with black people in Africa.' 'I too,' he added, 'am a missionary, and I want to share my faith with you. Jesus loves every one of you and wants you to follow Him and serve Him. Who will follow Jesus, and even be willing to go to Africa and serve Him there?' Among those who put their hands up was little Stanley Browne.

I mentioned that the Bentley family was travelling on the mission steamer, *The Peace*. It was on a navigable stretch of Congo River above Stanley Pool and above the treacherous rapids. The 300 loads into which the boat had been divided had been carried on men's heads along the south bank for three hundred miles to avoid the rapids. The loads were unpacked, and the parts reassembled by a young engineer-missionary George Grenfell. That's how *The Peace* was floated, above the Congo rapids.

Bentley himself was one of two men

who were the first to reach Stanley Pool via the south bank of the River Congo, and to survey a route through the territories of mutually hostile tribes. His companion was a man named Crudgington. This man was still alive in 1928, and I had the honour of shaking his hand at the Central Hall, Westminster, in July of that year.

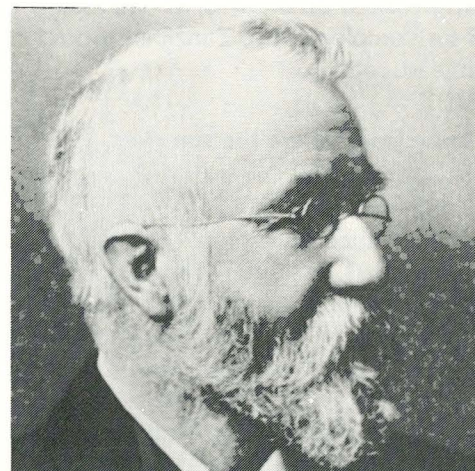
'Meat, meat' they shouted

My links with those distant heroic days do not end there. My duties as missionary doctor based on the BMS hospital at Yakusu included quarterly visits to the sister mission station at Yalembe, a hundred miles to the West. More than once in 1936, I was able to attend worship in the beautiful Yalembe Church. Among the very old men in the congregation were some who formed part of the crews in fifty-six heavily manned war canoes. These had harassed Stanley's flotilla as it ran the gauntlet of crowds of bloodthirsty cannibals. On 1 February 1877 they took off from their villages along the north bank of the river, shouting 'Nyama, nyama' ('meat, meat') as they tried to kill the white intruders and their Zanzibari companions. Now, wizened old men in their eighties, they

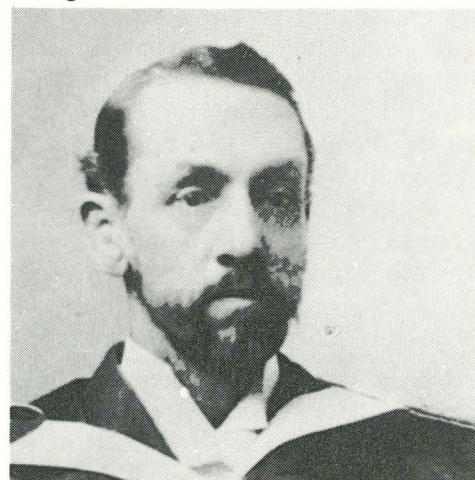
were worshipping the God brought to them by white men and reading the words of the Christian Holy Book in their own language.

They ran for their bows and arrows

George Grenfell, the man who set *The Peace* afloat on the waters of the upper Congo, was a painstaking and accurate hydrographer. He made charts of the Congo river that form the basis of present-day navigation-aids. In his journeys, he saw the evils of the Arab slave-trade and watched helplessly as



George Grenfell



Holman Bentley

burning villages and fleeing tribes-people indicated the depredations of those who traded in human flesh. Understandably the villagers hated the Arabs, and by extension anyone with a light skin. When the inhabitants of villages lining the banks of the river Lomani — a majestic tributary of the Congo — saw a little steamer making its way slowly upstream, and then saw some pale faces on board they ran for their bows and arrows and began shooting. They saw the arrow guards being lowered around the deck, and watched their arrows ping ineffectively on the close wire mesh. That was the first contact of George Grenfell with the Lomani villagers.

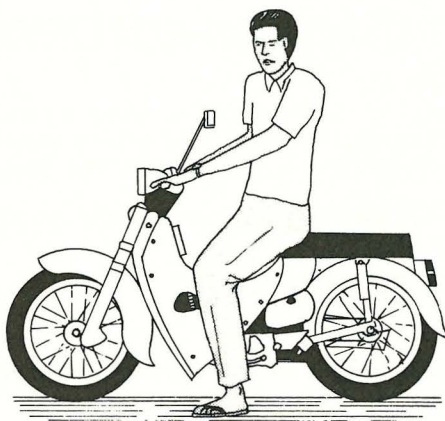
I shot at him

Fifty years later, I was cruising slowly up that same river, in a worthy successor of *The Peace*, named *The Grenfell* in honour of the Baptist engineer-missionary. One day, our boat pulled in opposite a little village where logs for boiler fuel were stacked for sale. Soon after we had docked, the sick came aboard to see the doctor. One old man led his equally aged wife over the gangway to the deck where I was holding the clinic. The woman was in pain, and I could see that she needed an operation. The husband consented, and I prepared the instruments for sterilization over a small Primus stove. While waiting and getting the anaesthetic ready, I asked the husband why he so readily brought his wife to me? He replied that he knew that the white men of God would always help people in need. I then enquired about his contacts with white people. He told me that he remembered a white man coming up the river when he was a young man. Thinking he was a slave-trader, he had joined his friends

and shot poisoned arrows at him, but they did not penetrate the metal screens. Sometime later he had been captured in an Arab slave-raid on that very village and eventually was sold to a merchant. He managed to escape, and found his way to his own village.

By the time he had told me his story, the

instruments were sterile, and were ready to begin the anaesthetic. Before doing so, the doctor from far-away England, on the decks of *The Grenfell*, prayed with a man who had tried to kill George Grenfell, asking God to guide the hand that held the knife that would shortly be plunged into the flesh of his wife — to heal and not to injure.



WORKERS ON WHEELS

BMS WOMEN'S PROJECT 1982/83

**Mobilise Christian Workers
by providing reliable transport
to scattered communities in Bangladesh.**

**Help to buy a new vehicle for Veronica
Campbell for her work among blind girls and
the women of Dacca.**

**Help to buy a vehicle for David Wheeler so
that he can transport building materials from
Chittagong to Dacca — he is engaged in
building a new school for blind girls.**

**Help to buy motor-cycles to enable pastors
in Bangladesh to visit church members.**

The target is £10,000.

SPECIAL OFFERS

1. BAPTIST UNION DIRECTORY 1982/83

(available September 1982)

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PRAYER GUIDE NOTES

Ian and Isobel Morris (1 July) had a baby son in April.

Stephen Mantle (1 July) Doing a course at St Andrew's Hall, hoping to return to Zaire later in the year.

John and Rena Mellor (1 July) John is taking a course at Spurgeon's College while on furlough hoping to return to Zaire with a view to doing more evangelistic work.

Joan Maple (5 July) returns to this country in August at the end of her service.

Aidan Huxford (7 July) end of short term service in summer.

David and Irene Masters (8 July) on furlough.

Myrtle McDonald (15 July) has gone back to Canada.

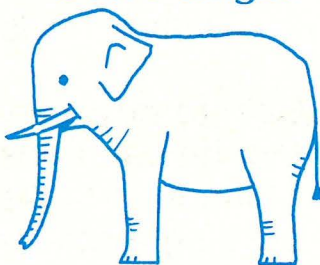
Peter and Margaret Goodall (19 July) Margaret is home for a short while. Their daughter Rachel flies out in July to be with her parents for the school holidays.

Elizabeth McCubbin (21 July) is now in Kandy.

Jim and Janette Watson (25 July) now on furlough.

David and Joyce Stockley (30 July) probably on furlough.

Don't forget



... to order extra copies of the August issue of the *Missionary Herald*. It will be very helpful for your church's harvest programme.

MISSIONARY MOVEMENTS

Arrivals

Rev A Ferreira on 15 April from Curitiba, Brazil

Miss S Le Quesne on 22 April from Dacca, Bangladesh

Miss C Preston on 27 April from Chandraghona, Bangladesh

Departures

Rev N B and Mrs McVicar on 12 April for Dacca, Bangladesh

Mr and Mrs D Davies on 20 April for Kinshasa, Zaire

Births

On 21 February, in Brazil, to **Rev H R and Mrs Davies**, a son, Rodrigo

On 10 April, in Kimpese, Zaire, to **Mr and Mrs. I Morris**, a son, Stephen Russell

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (31 March-26 April 1982)

Legacies

	£	p
Miss E M Antill	250.00	
Miss B S Barnes (General Funds)	250.00	
Miss B S Barnes (Medical Work)	250.00	
Mr E R Best	3,540.15	
Miss J L Chappell	645.82	
Mrs M I Curtis	100.00	
Miss A E Flaherty	17,849.57	
Miss D M Gedge	566.71	
Miss F McAndrew	1,000.00	
Mr F Martin	50.00	
Mr H Philcox	28,750.00	
Mrs A Talbot	4,697.30	
Miss I G Tippin	50.00	

General Work: Anon: £25.00; Anon (Maxco): £200.00; Anon (FAE — Aberdeen): £20.00; Anon (Cymro): £35.00; Anon £15.00.

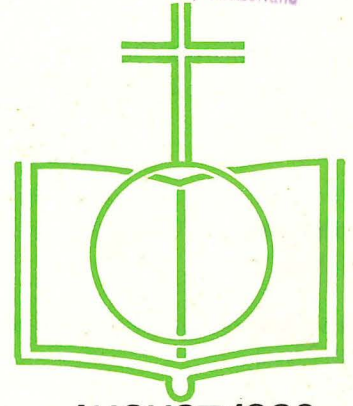
Agricultural Work: Anon: £50.00.

Special Relief Work: Anon: £10.00.

Missionary

HERALD

The magazine of the Baptist Missionary Society



AUGUST 1982
PRICE 15p



Preparing the ground — Bangladesh

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Overseas Secretary

Rev A T MacNeill

Editor

Rev D E Pountain

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Rev (Mrs) A W Thomas

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COMMENT

The message we are receiving from so many countries is that they are moving backwards. Their economies are in retreat; communications are breaking down; and rising populations mean that it is seemingly impossible to overtake the problems of hunger, malnutrition and disease.

'How can we cope with the human need all around us,' says one of our missionaries, 'we can only deal with those who are on our doorstep. The vast majority of the poor and ill must continue to go without.'

For anybody but the poor

There are no instant solutions, for the picture presented is extremely complicated. In this edition of the *Herald*, the articles on Bangladesh and Brazil show how economic forces, politics, the interests of landowners, and even the conservatism of the farmers themselves, all conspire to keep the poor depressed.

War on Want, in a publication called *Underdeveloping Bangladesh* and Tony Jackson in *Against the Grain*, published by Oxfam, show how charitable and government aid can help just about everybody but the poor who need it. Of the 430,000 tons of grain donated by the UK to Bangladesh between 1972 and 1980 most of it went to 'privileged groups like the army, police and government employees', or the middle-class urban areas, or it just 'disappeared' whilst being distributed in rural communities.

No simple solutions

So what do we do? Turn our backs on the whole problem because it is beyond our capacity to cope? The Baptist Missionary Society and the Baptist Men's Movement working through Operation Agri say, 'No.' The Gospel is about new life for the whole man. It concerns his body, mind and spirit. There may be no simple solutions, but Christians cannot opt out of the task of working with their Lord, reaching out in loving service to so many in the agony of their living. We can say that where our missionaries, along with the Church in Bangladesh, have

been involved in the distribution of aid donated by British Charities, then Christian hands have made sure that it reached those it was meant for.

Extending OA's work

It is to the end of doing the loving work of Jesus Christ more effectively that the terms of reference for Operation Agri have been extended. In future all aspects of rural development, not merely agricultural work, will be supported. We hope that churches will take note of this as they prepare their projects for Harvest services next month.

When Operation Agri's Jack Norwood visited Zaire last year, he looked at the problem of water supply. In previous editions of the *Herald* we have pointed out that the lack of a supply of clean water is a major cause of disease in many Third World Countries. So Operation Agri's project for 1982 is based on Jack's experiences in Zaire. It can be used by children and young people as part of a harvest service.

Fleeing from the land

We see this new emphasis by OA on rural development as vitally necessary. Throughout the world there is a mass exodus from the countryside, which is associated with poverty, to the urban areas, where, it is thought, fortunes can be made. Already fifty percent of the Third World live in cities and their populations increase by 50,000 each day. If this trend continues Mexico City will have 31 million people by 2000 AD, and in Brazil, where BMS missionaries are working, São Paulo will be a 'megapolis' and Curitiba will have a population of five million. The only part of the developing world where this is not happening, to any great extent, is China, which is encouraging the development of the countryside.

The poverty of rural areas will be exchanged for the larger problem of the city slum and the concrete jungle unless we accept the challenge to help rural communities now. Through the BMS and Operation Agri British Baptists have the opportunity of doing just that.

BANGLADESH

Size of Bangladesh — England and Wales together.

Population — 92 million or 1,700 persons per square mile, increasing by 8,000 per day. Most densely populated country in the world.

Food — Rice, but doesn't produce enough so heavy reliance on imports.

Health — 1 in 3 persons don't see a doctor once in their whole lives. 1 in 3 babies die before age 5. 70% of disease caused by lack of pure water supply and basic sanitation facilities.

Unemployment — Vast — no way of calculating percentages. Much of the work available is seasonal or casual.

Education — 82% of the population cannot read and write.

Economy — One of the poorest countries in the world relying very heavily on aid. No natural resources to exploit. When part of British India (up until 1947) it was used almost exclusively for the growing of jute for which there is now little call having been largely replaced by synthetic fibres.

Outlook — Grim.

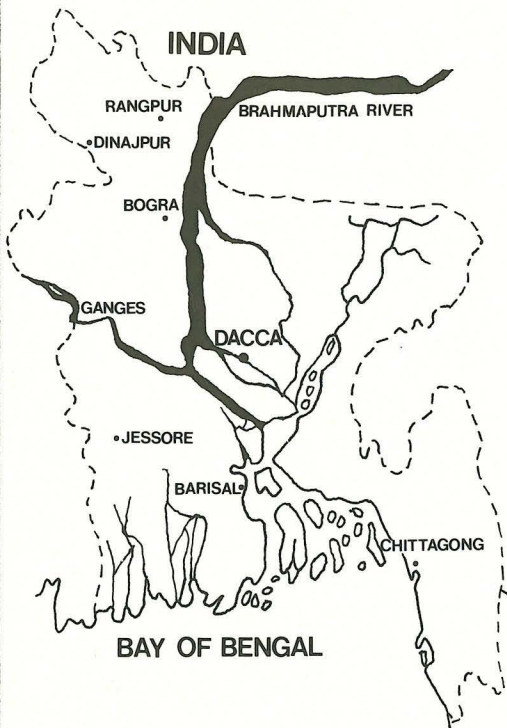


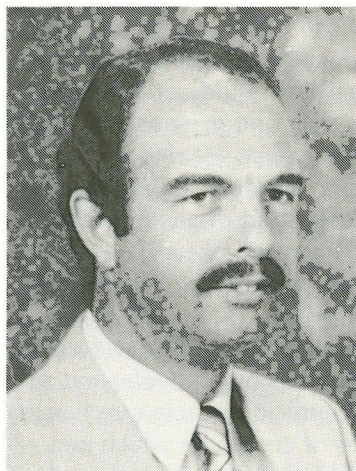
FIG 1

THE DILEMMAS OF DEVELOPMENT

The village of which I'm thinking is one of the 65,000 villages of Bangladesh. It is a cluster of bamboo and thatch houses, amongst waving palm trees, where 500 people live. Half of them are children under 15 years of age. Most of the people cannot read and write and are, by any standards, very poor. Not one of the households has a source of pure water, a sewage system or an electricity supply.

The village is about 10 miles from the nearest asphalt road and for about six months of the year the distance between is covered on a beaten earth road. For most of the six months of the monsoon season the earth road disappears beneath the flood waters from the nearby Meghna river and little boats are rowed and paddled along the line of the road in place of the dry season bicycles and cycle rickshaws. There is a school of sorts in the village, but the teacher is only half trained and the most the pupils can hope for is a grounding in 'the three R's'.

by David Sorrill



The majority of its people earn their living by farming, or by occupations related to farming, in common with the bulk of Bangladesh's population. Many of them don't have land of their own and rely on being hired as labourers by the landowning farmers. Others have an agreement with the landowner to farm

his land in return for a proportion of the crop, usually 50% of the harvest. When there is no work in the fields, the landless peasants as they are called, and the many landowning farmers whose land is too small to provide a family income all the year round, turn their hands to anything, especially fishing. Otherwise they migrate to the towns in search of work.

The Standard of Living is appalling

That's a very brief description of a typical village in Bangladesh, and probably holds good for many similar villages in other countries of the Third World. In many ways it is self-sufficient and traditionally able to supply all its own needs. But this is now changing as the marketing techniques of Western style selling agents penetrate to the most inaccessible village with things like synthetic fibre cloth, washing powder, tea, cigarettes, Coca cola and magazines.

Whether the village uses the skills of its

continued overleaf



Typical Bangladesh village

continued from previous page

own members, or looks more and more to the outside, for the things it needs, the standard of living and quality of life for nearly all the villagers is by our own accepted UK levels appalling. The beauty of the tropical sun reflecting from the luscious greens of the landscapes, the waving palms and thatched houses, the smiling, often beautiful, people, hide a struggle to survive and a frequency of suffering which we would not tolerate for a moment. You may think this an exaggeration. but the facts speak for themselves (see fig 1).

None of it is news, but we cannot remind ourselves often enough of the plight of some of our fellow World Citizens, WHO THROUGH NO CHOOSING OF THEIR OWN find themselves born into the ranks of the under-privileged. The big question confronting those involved in trying to help them is HOW?

It's a complicated picture

In our typical village what are the most obvious problems which should be tackled? There are differing views on the priority of the matter. One thing is sure without FOOD people will die. Without HEALTH CARE, and a pure water supply,

they will suffer unnecessarily and may die. Without EMPLOYMENT they will have no income. Without EDUCATION, of some sort, improvement will prove impossible. Without proper HOUSING general improvement will be very difficult.

The Voluntary Worker going from the UK to a Third World country to assist with his skills and expertise soon finds that what, at first, seemed from a distance to be clear cut areas of need are in reality part of an inter-related and very complicated picture. As an example take food production.

Bangladesh does not produce enough rice to feed its own people, and so has to spend precious foreign exchange (reserves of currencies which are accepted internationally in payment for goods, e.g. US Dollars) in buying rice from other countries. The obvious answer to this is to purchase more rice inside the country. Or is it?

We get an indication of what happens when more rice is produced by looking at the times when a good harvest naturally occurred. Because of the glut of rice in the market place the price

dropped. The landowners, many of whom live at or near subsistence level themselves, in sympathy with the price drop reduced the wages they paid to the vast numbers of casually employed farm workers, to safeguard their profits. Although the price of rice dropped, the prices of other basic items in the market which the farm worker needed to buy did not (see figure 2).

One of the great dilemmas of development work is how to tackle one problem without making another worse. The example in figure 2 is, of course, over simplified to make the point. To consider it further we would need to look at agricultural production in the economy as a whole. Questions would inevitably arise about land redistribution and social reform, with one question leading to another. These 'chicken and egg' type problem situations occur in many of the main areas of need in Third World countries like health, education, employment and population control.

We should keep ourselves informed

How may we, as Christians become involved in helping to resolve some of these problems which confront so many millions of people? Generally speaking the two levels at which help and assistance can be given are Local and National. Local means contact with specific groups and individuals where they are in the Third World country. National means government action and influence upon it here in the UK. We as Christians can be involved at both these levels. Local involvement through our missionaries and BMS commitments overseas. National involvement by the pressure we bring to bear, here in the UK, on the government of the day to DO something to improve the present situation. The Brandt Commission Report has done much to focus attention on the problems of the Third World, and our contribution could well be made by informing ourselves better of the specific

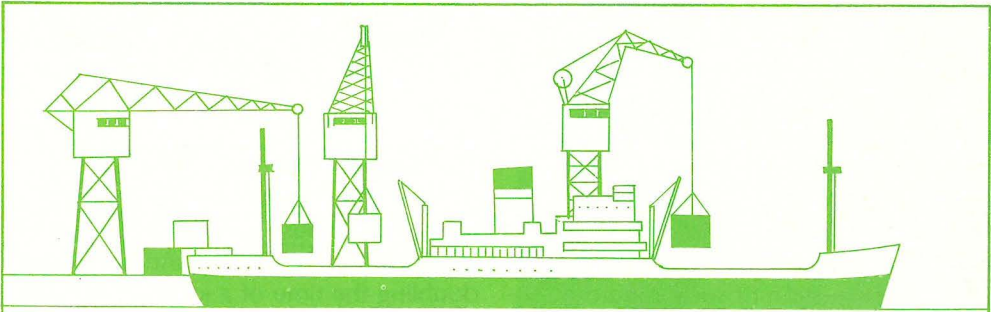
problems mentioned in Brandt, by joining in the debate on the Report, by writing to our MP's to ask what they feel about it and to urge greater sympathy and positive action on Brandt by the government of the day.

These are real people

But all of the problem situations, in whatever country, involve people, real people living out their lives like you and me. And at the local level our involvement can be equally valuable. If the action of governments is seen as tackling the problems from one end, then involvement in the local situation can be seen as tackling the problems from the other end. Working with individuals and groups to help them find solutions to the everyday problems facing them personally. Yes, a sudden increase in the amount of food available nationally may have a drastic effect on wages, but Mohammed Ali wants desperately to know how he can grow



Children playing forget their hunger

		
Rice production at usual level	— Huge imports of food grains, involving large expenditure of foreign exchange, released in to market at Govt discretion.	Wages of farm workers remain stable at barely subsistence level.
Greater production of rice	— Less food imports freeing foreign exchange for other vitally important purchases, e.g. raw materials, oil, equipment, spare parts.	Drastic reduction of wages paid to millions of farm workers causing great hardship.

size piece of land to feed his large family properly. The large cities may have chlorinated mains water supply, but he needs a tube well giving pure water for drinking instead of the stagnant pond he has to use now. Along with his fellow villagers he would like some sort of basic health centre in his village in place of the untrained quack doctor. He would like to learn to read and write, but there's no one willing to teach him. He would very much like to build a more permanent house for his family in place of the bamboo and thatch one he has now, which blows down in every cyclone and in any case has to be replaced every four or five years.

The contribution that can be made and the number of persons helped in these type of situations by just one appropriately qualified and motivated Christian, whether a national of the country, or a foreigner sent by a missionary society, is unlimited. Most missionaries can relate accounts of situations in which either they or more rice on his pocket handkerchief

colleagues 'happened' to be the right person in the right place at the right time. What they did may have been simple, obvious, and 'anyone else would have done the same thing'. But ask them whether the successful agricultural project, village health centre programme, leprosy control programme, blind centre, self help housing programme or literacy project, would have been started if THEY had NOT been there, and the answer invariably is 'Well I suppose there wasn't really anyone else around to do it'

For those of us convinced that Jesus has a burning concern with the wholeness of persons, and can see that concern mirrored in the wholeness of his Gospel, there seems very little choice about our involvement. For most of us it will be speaking up in sympathy for the Third World, and the support of organizations like the BMS with its various projects. For a few it will be offering our skills and expertise for overseas service in the local situation, ready to be used by God to preach the Gospel through actions, as well as words.

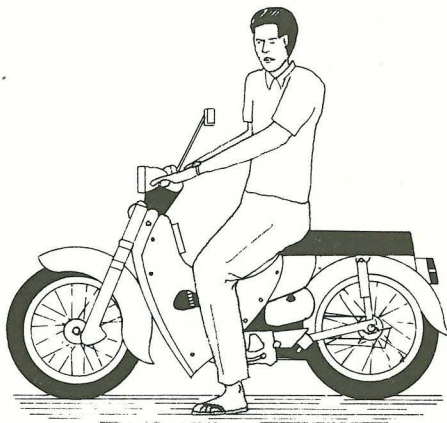
Sue Le Quesne

BMS Women's Secretary, talks about this year's Women's project

Do you know what it is like to be 'packed in like sardines'? Travel in Bangladesh and you will understand the full descriptive power of the phrase.

Imagine a hot, humid day when the pastor needs to visit a church which is 60 miles away. To go by public transport means a ride in a crowded bus which might take three hours or more followed by a walk of anything from one to ten miles. It is not hard to imagine the physical exhaustion of such a journey. With the use of a motor-cycle the pastor can reach the church in two hours, and then be ready and fresh to lead the worship service, a communion service and visit the homes of the people as well. Ideally each church has a Communion service each month, but this usually depends on the visit of the pastor. There is still a shortage of trained pastors, and the distances to be travelled do not always make monthly Communion a practical reality, especially when public transport is used.

John Sarkar is one of the Bangladeshi pastors. He transferred to Ruhea, the church centre in the north of Dinajpur district in January 1982. With the help of a motor-cycle he can reach many of the



30 churches in the area within an hour or two. This depends on the condition of the roads because rain can make mud roads extremely slippery and hazardous doubling the time of a journey made in drier weather.

She makes several trips each day

The Sangha School for Blind Girls is situated at Mirpur — in western terminology it would be called a suburb of Dacca — about eight miles from where Veronica Campbell, the principal of the school lives in Dacca. Each week day, Veronica drives out to the school and back again at least once. This is a round trip of 16 miles or so, but she often has to make three or more such trips every day.

If one of the girls needs treatment for an eye — they can become painful and need treatment for various reasons — Veronica will go out to the school first

WORKERS ON WHEELS

thing in the morning and bring the girl in, probably with the housemother as well. In order to get near the front of the queue to see the doctor at the Islamia Eye Hospital it is necessary to get there early. Later she will take them back to school.

A Guide Company has just been started at the school. If some of the girls and members of staff wish to attend functions at the Guide House in Dacca they have to be brought in and taken back afterwards, and if more than five girls are going, then it will mean two trips each way.

The School for Blind Girls is a quarter of a mile down a brick and mud road leading off the main road. The potholes and puddles, especially in the wet season, have to be seen to be believed. The main road has been widened and re-surfaced in many places recently, but one section has been known to go under water and become quite impassable in the rains.

All this makes wear and tear on a vehicle very heavy, and a larger vehicle is needed. The present saloon car has given yeoman service, but its replacement by a Toyota Liteace will relieve many strains and provide needed reliable transport.

He needs to move around freely

As an engineer who is called to advise and oversee buildings in different parts of the country, David Wheeler spends a lot of his time travelling around. He is closely concerned with the building of the premises for the Blind School at Mirpur, which is at present in rented buildings. He comes up to Dacca every two weeks or so from Chittagong to



Village served by Bangladeshi pastor

check on progress. He often needs to carry materials and equipment around and when he gets to his destination it is helpful for him to be able to move around freely in order to go to any necessary offices. There is also much running around to be done in Chittagong, both in connection with the building work and in helping Chandraghona Hospital and BMS colleagues.

Three different spheres of service in which the provision of suitable transport can mean the saving of much time and physical energy and can enable the work to be done more effectively to the glory of God.

Wheels are an intrinsic part of our life in

the West. Do we take them for granted? Fifteen years ago not a single pastor in Bangladesh had a motor cycle, but now several have them and can move around more quickly and easily. Others can benefit when more are available.

Next time you get into a car, or a bus, or a train, please think of pastors and missionaries travelling in Bangladesh. Will you help them to do it more easily?

The target for this year's BMS Women's project is £10,000. The money will go to buy five motor-cycles for pastors in Bangladesh and to purchase two vehicles, one for the School for Blind Girls and another for David Wheeler in his work.



Meal time — School for Blind Girls, Dacca



TRUE UNITY

There exists a unity which transcends churches, nations and cultures, and holds people together in a common experience of poverty, insecurity and helplessness. These people are counted by the million. They are in pain and Jesus is solidly with them. Poverty grinds them into a mass of dough, and affliction bakes them into a single loaf of bread over which Jesus quietly bends with the words, this is my body, my self. It is in this crucified and broken body of his that Christ is breaking down all dividing walls and creating the new humanity. It is through the struggle of the Crucified Humanity of God and through the affirmation of freedom and dignity by the oppressed Son of Man that the true and common humanity is built and we are made whole.

Samuel Rayan,
India theologian

Around Potinga, on the coastal strip of Parana, most people live in their small holdings. There they keep cattle, a few lard pigs, backyard chickens and a scraggy dog or cat. All this on about 60 acres of very hilly terrain, where they grow bananas and manioc as cash crops, maize and sugar cane as animal feeds, and rice and beans and a variety of fruit trees for home use. Any surplus they sell. Flour, sugar, yeast, soap, coffee (although they grow a little), clothes and any 'luxuries' like furniture have to be bought.

Normally they do not bother with vegetables, because these are difficult to grow. There are too many pests and diseases, and in any case vegetables are difficult to keep. Their water usually comes from rivers in buckets. Latrines are rare. Local schooling is in one room school houses, with one teacher struggling with four classes at the same time. The teacher often has little more education than her pupils. The houses are fairly well made wooden structures with tile roofs to keep out the heavy rainfall and cool winters. Health is poor and infant mortality fairly high.

Changes are coming quickly to the area, mainly because of the road. Many people are tempted to sell their land and move to town, especially since offers from city folk wanting a country retreat and an investment are attractive. Their own obvious difficulties look larger than the unknown hardships of the town slums.

Improving Agriculture

Frank and Peggy Gouthwaite moved to Potinga in December 1976. They spent the next three and a quarter years trying to see how the people could be helped to improve their situation. During this time, in May 1979, the Baptist Rural Development Centre, CEBADER, was inaugurated. The main emphasis of CEBADER is to improve the agriculture and so make way for economic development. Experiments were made with vegetables, maize, passion fruit, dairy cow, chickens and citrus. They also grew plantations of sugar cane and napier, which is a type of elephant grass, for feeding the cows.

The vegetables were not a success because of disease and a lack of regular transport to take the produce to Morretes from where it could be marketed in Curitiba.



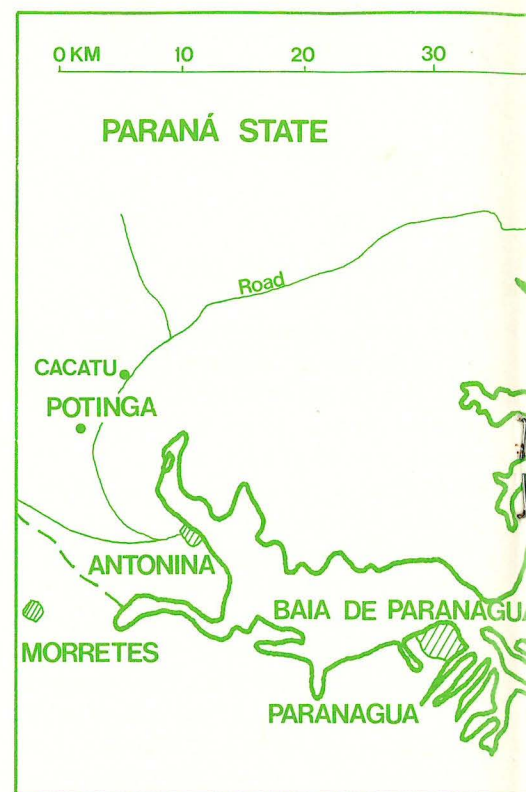
Frank and Peggy Gouthwaite

They soon discovered that it was cheaper to buy maize than to pick and shell the maize that had grown. 'We still don't know why the local people continue to plant maize,' says Frank Gouthwaite. 'Most of them do the land preparation, planting, weeding and harvesting all by hand, but the cash value of the crop is determined by the economics of the large scale highly mechanised and labour efficient farming of the plateau, and even the world price is determined by US grain surpluses. Against these factors must be put the fact that much of the labour required is very basic and can be entrusted to the children. Since the average family size is six or more, this is a considerable economic benefit to local families that it is not available to us at CEBADER.

Extracting juice to bottle

Growing passion fruit was a success. It is a perennial vine that gives a round yellow fruit full of seeds mixed with juice. When the juice has been extracted it makes up into a delicious drink. The flavour is all its own, but is probably more like orange than anything else. In the southern hemisphere it produces ripe fruit continuously from December to July. The first year it had a good steady price for the whole period. They planted more, and encouraged others to do likewise. About half a dozen did so. The next year the price slumped. They soon started extracting and bottling the juice themselves. That meant that the fruit did not have to be sold within three days or thrown away. Despite some difficulties this has proved to be a profitable proposition.

Sadly the locals show little enthusiasm for the crop. Many are put off by the cost of wire and the relatively large amount of labour required to cut the



POTINGA, PASSION AND

compiled from
Frank and Peg

stakes and install the support system. The government offers loans on very easy terms to help small farmers with such costs, but they are afraid of getting into debt.

A poor response

Frank Gouthwaite found it profitable to breed and fatten pigs of typical meat breeds, but this requires a lot of care and special facilities, which the locals were not able to provide. So he tried to concentrate on breeding the pigs for the locals to fatten. The response was very poor. People would buy a pig or two. Frank would explain the rules for fattening and provide a bit of ration to be going on with telling them to come back when they needed more. They would not be seen or heard from until six months later when they would complain that the pig was thin, and not



PLACE OF N FRUIT PIGS

in letters sent by
Geggy Gouthwaite

growing. Generally they ignored all the basic rules, but chiefly the problem seemed to be that they did not believe that feeding all that special ration which Frank talked about could possibly be profitable.

Pig keeping is worthwhile and something to be encouraged, but again people have not got the money to invest in a worthwhile group of pigs and are afraid to borrow it on the government's soft loan terms.

The daily milk run

When they acquired cows, in 1978, they were assured that a daily milk run would be operating within a matter of three months or so, but this has not yet materialised. Attempts to make cheese have only been moderately successful. So there was not much point in trying to

gain the biggest possible yield from the cows. They moved to one milking a day and thought about changing to beef cattle. Then at the end of last year they found someone who would pick up the milk daily and take it on his bicycle for sale in Tagaça. His customers could not face the inevitable price increase when wages went up in November, but they found that the milk could be sent to Guaraqueçaba on the bus everyday. Then the morning bus demanded an exorbitant tip and forced them to use the evening bus instead, and to pasteurise all the milk. But they persevere. 'We hope that this opening up of the market will also open people up to receive some of our advice on how to get more milk from their cows,' says Frank.

They have also been looking into the growing of high yielding varieties of rice. The birds ripped up the first plots planted as soon as the young shoots sprang up. They replanted and paid a little boy to sit there all day and bang a tin can as soon as a bird appeared. Unfortunately the birds got there first and ripped it all up before it even produced a shoot. By the time this was realised it was too late to get two harvests from the same plants. If you cut some rice varieties at ground level, they sprout again and will produce a second harvest three months later, if the weather doesn't get too cold. They waited until the time when 'everyone' in the area

plants rice. This time they watched hard for the birds and saw none, but still the rice did not come up. Rats were stealing at night. Somewhat against Frank's ecological conscience, they resowed with aldrin mixed with seed. Whatever its other effects, there were, in March, six demonstration plots of rice looking quite reasonable. The next problem will be to stop the birds eating the ripening ears.

Learning to work together

Last year they acquired a second-hand lorry capable of carrying seven tons. After some initial problems, it has given faultless service. It has been useful in taking some of the local people's bananas to Morretes where a producers' association, or co-operative, has been ripening them and sending them to Curitiba for sale. The hope has been to achieve higher prices than those normally offered by the middlemen, but the results so far have been mixed. This has been because the producers' association is itself inexperienced and is having 'teething troubles'. A number of people have tried once, have not experienced instant success and have not persisted. On the other hand the people of Itaqui have been so poorly served by the middlemen that even mediocre prices seem good to them, and they are beginning to show the continuity necessary if regular customers are to be found and kept supplied. This is the only way to ensure regular sales at reasonable prices.

continued overleaf



Passion fruit vines at Potinga

POTINGA, PLACE OF PASSION FRUIT AND PIGS

continued from previous page


Continuity of supply is vital in order to achieve continuity of sale. This means that a marketing association must be able to count on its members' produce. Any member who sells to middlemen must be eliminated, since his vacillation makes it impossible to guarantee constant supplies to the organization's regular customers.

This is very important as CEBADER encourages the formation of an association. A co-operative is something the local people have wanted for a long time, but the fear is that too many want all the advantages without accepting the responsibilities. A co-operative is a group of people working together to overcome obstacles and achieve something together. Will the people expect the association to achieve something for them without themselves doing anything to help?

Roads for development

The meetings to promote the formation of the association have shown that the first concern of most people is not the price their produce can command, nor the high price of groceries in the local shops, nor the lack of somewhere to buy seeds and fertilizers, but for roads — side roads that would branch off the main ones and pass through the properties where their plantations are. The government has a special programme for developing the rural areas, with funds set aside for road building. Frank is therefore surveying the routes where people say they need roads and drawing up requests to present to the appropriate authorities, including justification for each road in terms of the number of families to be benefited, the amount they already produce and the amount they could produce.

And so the work at Potinga proceeds. Farmers are notoriously conservative in their ways and take a lot of convincing that the new methods being introduced by Frank Gouthwaite are worthwhile. 'But,' says Frank, 'we look forward to seeing what God will do for us, and maybe through us, with these people in the future.'



Swansea
Maesteg

WALES BEATS WALES

Dear Sir,

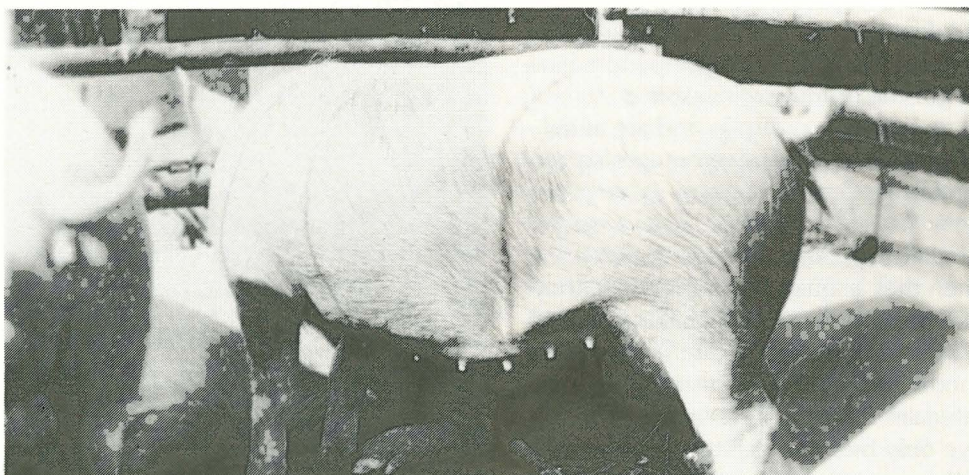
I was interested in the short article in this month's (June) *Missionary Herald*, 'Who Can Beat This?' We can! At our last box opening one of our members had £480 in his globe.

He handed it in two weeks before the opening then added another £20 making £500 for his yearly offering.

Hoping someone can beat this amount.

Yours sincerely,

(Mrs) E Evans,
Secretary, Mount Pleasant Baptist Church,
Swansea.



Pigs from the project off to market on the new lorry

A FREE GIFT FOR DEVELOPMENT

by **Stan Crees**, Liaison Officer for Operation Agri

Every Operation Agri shipment sent overseas is accompanied by a Gift Certificate. It states that the goods being despatched are 'a free gift for a development programme'. As a result we hope that the goods will be allowed into the country concerned free from import duty.

Those same words also express the main purpose of Operation Agri. We are privileged to receive gifts of money from our supporters, and then we have the responsibility of passing them on in the form of tools, equipment, vehicles, spare

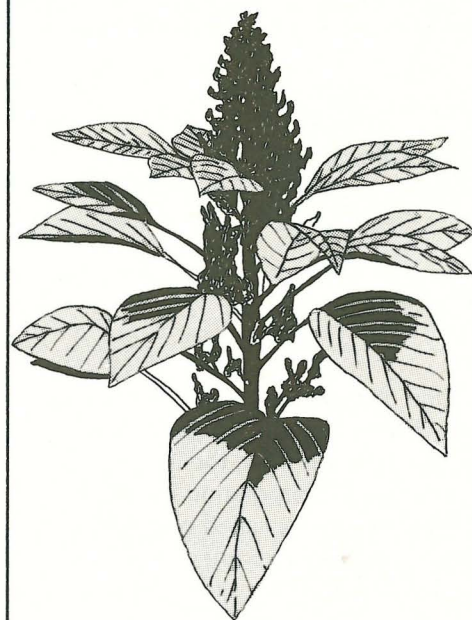
parts, water pumps, seeds and other items to be sent overseas. We provide funds for repairing buildings, digging wells and constructing grain stores, all for the purposes of development in rural areas, where a need has been observed.

Long before the gifts are despatched, a great deal of work has been done behind the scenes. Many people are involved in locating and obtaining the best item for a particular purpose. In this article I want to introduce you, anonymously in order to avoid embarrassment, to some of the people who are the links in the chain between those who give and the requests received from our missionaries. These friends provide information, or the items requested, or by naming sources and resources, put us on the right track.

Good quality seeds are needed

Often the smallest items involve the most people. When a request is received for an unusual variety of seed, which is not listed in our standard seed catalogues, we can turn to several Christians who are experts in this field. One such person is a scientist at a plant research station just outside London. Here they have a wide knowledge of new seed varieties which are being investigated for possible use in developing countries.

Other Christian colleagues work in a national centre for botanical research. They have often come to our aid in locating such seeds as *Amaranthus hypochondriacus* (fig 1), a fast growing cereal-like plant with a high protein content in the seed which David Stockley requested some time ago. Or *Psophocarpus tetragonolobus*, otherwise known as the 'winged bean' (fig 2). The young pods, leaves, tender shoots and



The seed head of
Amaranthus
hypochondriacus

FIG 1

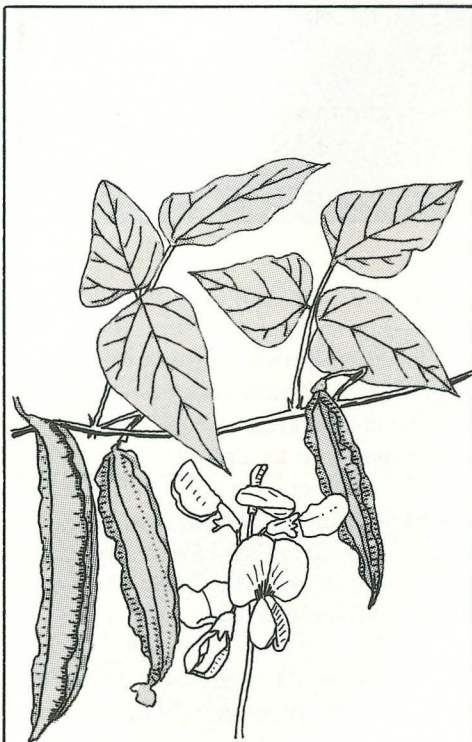
seeds of this plant can all be eaten. The seeds are particularly nutritious.

More recently we have been introduced to a seed production controller, who has been working in East Africa since 1972. He believes that good quality seed is vitally important to the development of agriculture in the Third World. Recently he has sent us a sample of around 800 seeds of *Leucaena*. This is a tropical legume, which will be used in trials at Tondo to discover its suitability as a green manure and ground cover. We hope this will improve soil fertility and reduce erosion on land under cultivation at the agriculture project there.

Helping with equipment

When we receive requests for items of equipment we can turn to a Baptist friend in Essex, who has recently given advice on drive belt requirements for a grinding mill, or to farming friends in Suffolk and Somerset, whose knowledge of agriculture has been invaluable over the years.

Baptist men with vehicle businesses in the Midlands and London deal with our transport problems. Provision of a trailer, spare tyres, and cross-country
continued on page 127



Winged bean:
Psophocarpus
tetragonolobus

FIG 2

LEARNING HOW TO BE A NEIGHBOUR

by **Dr Salim Sharif**

Presbyter in Charge of the Parliament
Street Free Church, New Delhi, India

Around the great city of Delhi there are many slums. In order to rehouse the people who live there the Delhi Development Corporation has built a number of estates, called colonies. But although they have somewhere new to live, the needs of the slum dwellers have altered very little.

So the Parliament Street Free Church has decided to launch a Community Development Project concentrating on the three colonies of Khicharipur, Kalyanpuri and Trilokpuri. A study of these areas has shown that the population is about 150,000 divided between some 30,000 families. The plot given to each family is about 15 feet square, and so, when families have six or seven members, living conditions are pretty miserable and unhygienic.

Medical facilities for the residents are provided by the government dispensary, which is an extension of the Lady Hardinge Medical College and Shrimati Suchets Kripalani Hospital. There are also a few private practitioners serving the area, but they charge exorbitant fees, which are way beyond the reach of these people. Unfortunately the public institution is not able to meet all the needs of the inhabitants.

Now that we have studied the area and have got to know the people, we can see that there is a need to teach them about immunisation and preventative medicine. We have drawn up several programmes to promote physical, mental and moral growth of children. We also aim to start a Community and Family Health Care training programme and to improve living conditions by helping people to find work.



Parliament Street Free Church, New Delhi

We want to care for the whole child

Let me tell you about our Child Welfare Programme. We know that the fulfilment of a child's needs at various age levels has a far reaching impact on the development of his personality. Child welfare is no longer confined to a narrow concern for orphans, abandoned infants or handicapped children. It cares for all children and embraces every aspect of their life. Keeping this in view, we have planned a varied programme of sports meetings, film shows and creative art workshops. This will give them the experience and guidance which is not normally available. We are also trying to teach them about the wider world by encouraging educational tours and exhibitions.

In the future, we hope to start a Day Care Centre and a children's After School

Centre. The Day Care Centre will cater for three to six year olds from the overcrowded houses of the low income group. These children are economically and socially backward, so we want to encourage them to attend school and to learn how to become good citizens. We also hope to help them to give love, to show affection, and to have a care for others — attributes which few of them have experienced in their own homes.

The After School Centre is designed to enable a child to develop his creativity. We shall use clay, rice, glass, straw and other materials so that the children can freely explore their creative talents.

We must control the spread of disease

Ill health causes poverty and poverty causes ill health. Until a community is healthy, any hopes and plans it may have

for development are doomed to failure. Many of the diseases in the colonies could be avoided if a clean environment were created. Mosquitoes and flies spread a wide range of illnesses and every step must be taken to control them. People need to be taught how to care for themselves and how to be involved in community health measures.

The women are learning about the importance of nutrition in the development of physical and mental growth. Practical demonstrations are given on good food and better eating habits, showing how a well balanced diet means a healthier community.

It will take many years to build all the

hospitals which India needs for her rural communities and city colonies, but it is possible, meanwhile, to provide basic health care through the use of trained, part-time health workers. It is vital that such workers live in the community which they serve, so that they know the background of the people and are accepted by them.

The health workers' course gives them a fundamental knowledge of First Aid. They learn how to treat minor ailments; to recognize contagious diseases, and to understand environmental sanitation, personal hygiene and immunisation. They also deal with inter-personal relationships. At the end of the course they take an exam to discover their interest and proficiency in health care.

We expect these workers to liaise between the community and the Health Care Centre.

There are not enough midwives

In India more than 75% of the babies are delivered by untrained attendants called *Dais*. These women have learned about childbirth from their mothers or other elderly women. They may have many years of experience, but most of them are illiterate and adopt many unhygienic and harmful practices. It is to these *Dais* that the expectant mother often turns for help. But it is important that women receive competent care in labour and that trained post-natal care be given.

It will be a long time before India has sufficiently fully trained midwives, but we can take steps now to organize training courses for the *Dais*, which will provide basic skills and technical knowledge. In this way the danger of cross infection can be reduced. The course is part-time. It has one session a week spread over three months.

Of course there are draw-backs in using non-professional workers. Will they realise the limitations of their knowledge? Will they recognize that they are not competent to treat every disease? Furthermore, although these lay people can be put to work with little initial training, they require years of in-service experience.

We therefore plan to hold, what we term, a Roadside Clinic. This will serve the community and provide a supportive service for trainees. It will be held weekly and, although primarily it is intended to give the trainees experience under close supervision, its secondary purpose will



Church in a New Delhi colony

continued on page 127

ON THIS ROCK . . .

Angus MacNeil reporting the General Assembly of the Baptist Churches in Zaire

A Church General Assembly of just over thirty delegates seems strange when we compare it with Baptist Union Assemblies in Britain with their hundreds of participants. However, for the Baptist Church of the River Zaire (CBFZ), it is quite impossible to gather together a large number of delegates from all the six Church Regions. Given good communications and transport facilities, it would be quite a task even then in view of the vast distances involved, but in Zaire travelling remains an uncertain business at the best of times and when the opportunities do arrive they are often prohibitively expensive. The result of all this is that the CBFZ General Assembly, held at Upoto during the first week of June, could only be made up of a small selective group of representatives, who got there using river boat, canoes, Land Rovers, Air Zaire and Missionary Aviation Fellowship.

The Assembly had a theme — 'On this rock I will build my Church'. Each morning at 6.30 a.m. the delegates met for a time of worship and prayer led by this year's Assembly chaplain, the Rev. David Norkett, director of the Theological School at Yakusu. The rest of the day was given over to Assembly business, either in open sessions of discussion and debate or in the work of Commissions which dealt with different aspects of CBFZ life and activity. A Church Community of over 100,000 members provides plenty of subjects to be discussed, although in the main, the Assembly only considers what is referred to it by six Church Regional Assemblies, held earlier in the year.

A Spirit of understanding

This year one of the items on its agenda was the appointment of the BMS Overseas Representative for Africa. This



Worship in the Upoto Church

had been approved by the 1981 CBFZ General Assembly but a number of difficulties had emerged as far as the CBFZ was concerned and, after a full debate, the Assembly decided to rescind its previous decision. The matter is a delicate one, with the CBFZ considering a compromise solution at the moment. Despite differences of opinion, the Assembly never lost the spirit of understanding and retained its concern that the partnership between CBFZ and BMS should continue to grow and develop. Indeed the President of the Assembly was a missionary and one or two missionaries were there as delegates.

The Assembly listened to reports which spoke about financial problems in the running of the Central Secretariat, at the same time as it heard about efforts in Kinshasa to do something for unemployed girls and the need for evangelistic work amongst teachers in the many schools which have become a CBFZ responsibility. Pastors were urged to hold classes for people recently baptised and to encourage those in their charge to move on to meaningful discipleship of Christ.

Inspiring leadership

The Rev Koli Mandole Molima, who was elected for another five year term of office as General Secretary of the CBFZ, was often on his feet to clarify a situation

or to guide the Assembly in its decisions, as were the various Regional Secretaries. It is on these men that so much depends within the CBFZ for the inspiration of leadership. Theirs is not an easy task. 'Don't hold that consultation in July' said one of them referring to a special meeting which was being proposed, 'I need to be at home for a bit and so see the family during their school holidays. I always seem to be away from home.'

Joyful Celebration

On the Sunday of the Assembly week, over a thousand people gathered in the Upoto Church for a Service of Worship and Communion. This was the Baptist Church of the River Zaire — old and young, pastors and people, men and women packed into the Church building and spilling outside on to the surrounding grass. A joyful occasion of singing by choirs and congregation, a rejoicing together in the welcome given to the Assembly delegates and an attentive listening to the preaching of God's Word. The fact that the combined Service lasted over five hours did not seem to matter!

By now the delegation and the Assembly are back home in their own regions. The work of the Assembly is over for another year, but the Spirit of God continues to work in and through His Church in Zaire. ■

LEARNING TO BE A NEIGHBOUR

continued from page 125

be to serve the needy people of the area at a nominal charge.

Plans to provide work

Our third objective in this community development project is the Employment Scheme Programme. We feel that this is necessary because most of the people with whom we are concerned belong to the economically weaker section of society. Many of them have to cycle up to 25 kilometres to work, and what they earn will not even provide two meals a day. No wonder there is so much ill health!

We have plans through a vocational guidance bureau to help these under-privileged families — many of them starving — to find employment. The Bureau will provide information of work available and the various types of work which they might do.

We also intend to launch a Vocational Training Scheme for both men and

women. We hope that Funding Agencies will provide scholarships and that proper guidance will be given about the best career to follow. They will be encouraged to undertake training in things like driving, sewing, knitting, secretarial work and telex operation.

We will also encourage those who choose to start their own cottage industries in the manufacture of masala (spice), matchboxes, candles and soap.

We believe that a good employment programme is very necessary to overcome the poor living conditions of these people, and our concern is to help them develop into a happy, healthy community.

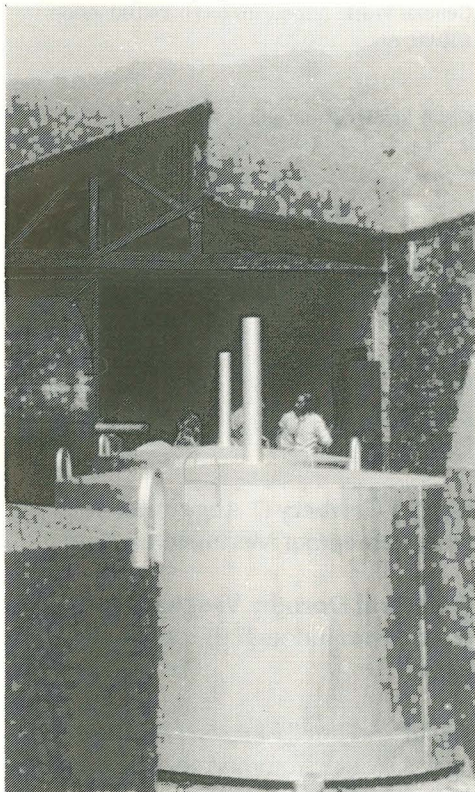
Much of this project is still in the future, but we have the vision and we believe it right in the sight of God to make this vision a reality. We covet your prayers in support of this outreach.



Caring for Children, New Delhi colony

A FREE GIFT FOR DEVELOPMENT

continued from page 123



Bio-Gas production

transportation of items for shipment are some of the ways in which these willing helpers have assisted the work of our farming missionaries.

With the advance of technology we are glad to have technical help from men with an inventive turn of mind in electronics and other disciplines. We have received considerable help already in the fields of solar energy, radio communications, boat transport, water supply and bio-gas production. We know that we are going to need their expertise in the future.

In the shipping world, we have other Christian colleagues who will take on board any freighting tasks presented to them. Their vast experience has saved us many hours and much expense as the goods for shipment begin at last to move towards their appointed destinations.

Using Missionary expertise

This is by no means the limit of the expert advice to be obtained within our Baptist circle. We can consult agricultural

missionaries of earlier days who are now resident in this country. They have a fund of first hand knowledge of where they served. This can be vital in reaching decisions about equipment to be purchased or advice to be given. We can obtain assistance in the fields of nutrition, incubation, weed control, agricultural education, self-sufficiency, solar energy and a host of other topics, all for the cost of a stamp and a large fund of goodwill on the part of these helpers, ladies as well as men.

We believe this goodwill, these free gifts of time and talents, this readiness to help at little or no cost to Operation Agri, or the BMS is symbolic of the wider generosity of spirit expressed by our supporters as they give so readily to support the practical work of BMS missionaries working with the church overseas.

In this way the missionaries are better able to follow in the footsteps of Jesus who declared that he had come 'to bring good news to the poor . . . and set free those who are oppressed'.

PLEASE ORDER NOW!



Many churches have already received their projects, leaflets, posters, gift envelopes etc for the Operation Agri Harvest Appeal. If you haven't already sent your order form (enclosed with July 'Herald') please do so today!

**NB. All Harvest Appeal orders to:
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"ABUNDANT LIFE"

This hymn was especially composed by Mrs Miriam Roberts on the occasion of her brother Dr. David Charley coming into the presidency of the Baptist Union in 1982.

10p per copy

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4 Southampton Row
London WC1B 4AB

MISSIONARY MOVEMENTS

Arrivals

Miss R Montacute on 14 May from Kinshasa, Zaire

Dr D K and Mrs Masters on 20 May from Bolobo, Zaire

Rev D J and Mrs Hoskins and family on 22 May from Cocoyea Village, Trinidad

Departures

Miss B M Earl on 4 May for Pimu, Zaire

Rev D W and Mrs Doonan on 12 May for São Paulo, Brazil

Rev H F and Mrs Drake on 18 May for Luanda, Angola

Births

On 26 April, in Brazil, to **Rev D and Mrs Grainger**, a son, **William Alexander**

On 5 May, in Stafford, to **Mr and Mrs G C Smith**, a daughter, **Zoe Esther**

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (28 April-11 May 1982)

Legacies

	£	p
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PRAYER GUIDE NOTES

Rev David Martin (2 August) is Home Education Secretary as well as Young People's Secretary.

Rev S J Newbery (7 August) died on 15 June. Remember Mrs Newbery.

Frank and Dorothy Vaughan (18 August) return from furlough to further service, to Cotia.

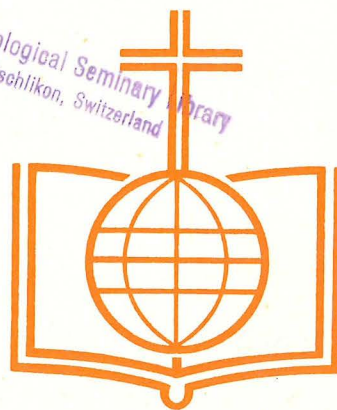
David and Sheila Brown (22 August), after furlough, returned to a new location at Port Velho.

Missionary

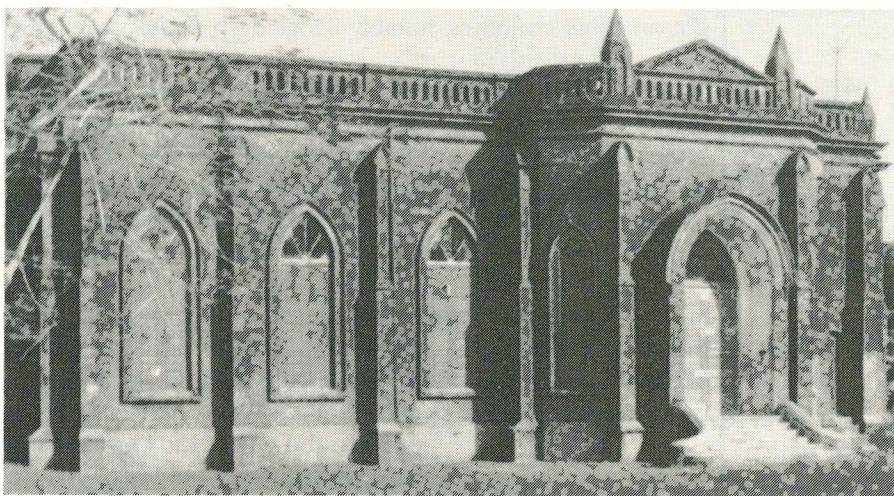
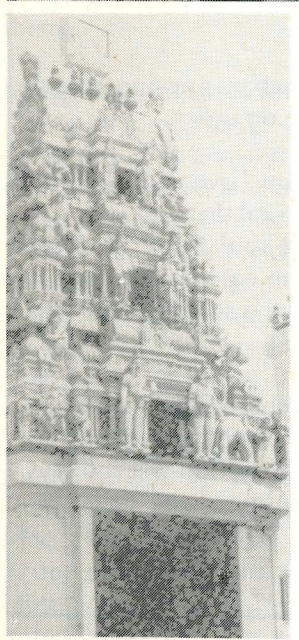
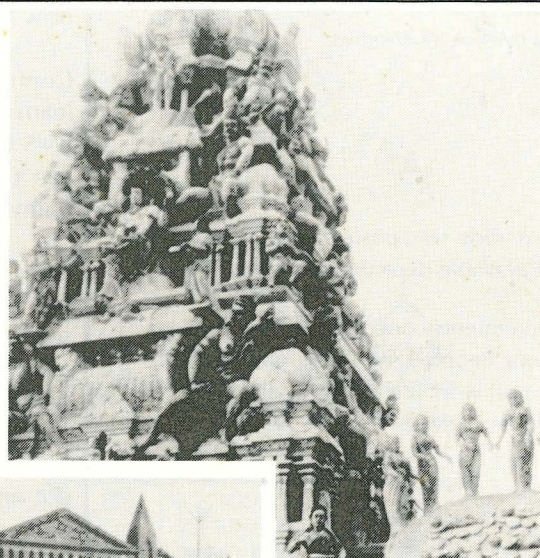
HERALD

The magazine of the Baptist Missionary Society

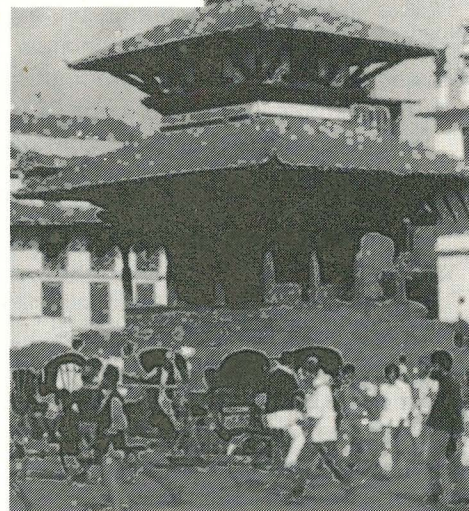
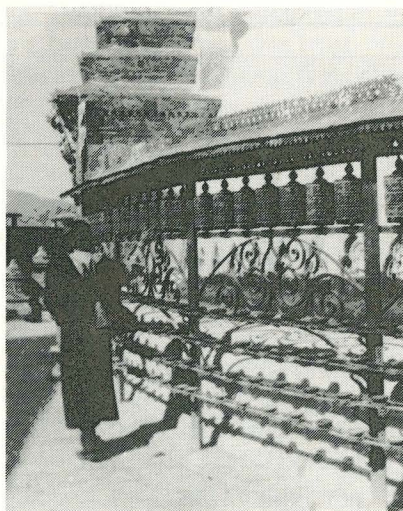
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SEPTEMBER 1982
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**WHERE
FAITHS
MEET**



Where faiths meet

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Overseas Secretary

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COMMENT

Do you remember the days when missionaries came home to tell us tales of faraway places inhabited by dusky people who practised strange religions? Perhaps it was easier then to feel enthusiastic about world mission. Certainly there was a greater confidence about the rightness of the Christian cause.

Today the people our missionaries once went to serve often live next door to us. Dark skins no longer make us curious. In many towns and cities redundant churches, which once echoed to, 'Let the Indian, let the Negro, let the rude barbarian see,' are now filled with the sound of Hindu chants and Moslem prayers.

Confidence has given way to confusion and uncertainty. 'Our people are having to learn to live alongside people of other faiths,' reported the Rev Reg Harvey to the BMS General Committee recently. 'In their Hindu or Moslem neighbours they often see a greater dedication to their religion and a deeper devotion than is apparent in many of our churches.'

After centuries of decline there has been a resurgence of other religions, especially of Islam. Because of their reserves of oil, Moslem nations are some of the richest in the world and full of self-confidence. They also have a missionary fervour. Quite recently a Nigerian Moslem arrived in Trinidad to preach the message that Christianity is the white man's religion, but Islam is the black man's true faith.

Islam is on the march in other ways too. After the revolution in Iran, pressure is being put on other countries, notably Bangladesh, to become Islamic republics.

It is in this new kind of world, where the old certainties for many have disappeared, that the church has to rediscover the meaning of mission. It is vital that we understand something of the other great religions of the world, so that we can enter into meaningful conversation with their adherents. This is not an easy task for the view we have of them when they are in a minority, as in Britain, is so different from that which we receive when they hold a dominant position.

In this issue of the *Herald* we look at some of the ways in which Christians are meeting the people of other faiths. Perhaps more questions are being posed than are being answered. But if we ask the questions prayerfully then surely God will show us what He wants of His people today so that once again we can sing:

'Joy to the world, the Lord is come;
Let earth receive her King.'

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Three Worshipping Communities

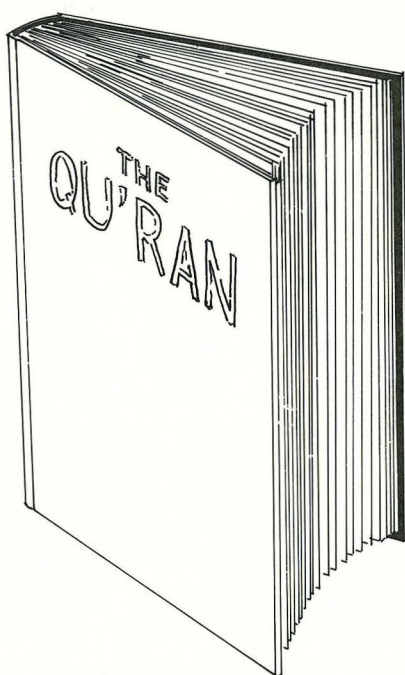
by **Donald F Hudson**
of the Central Bradford Fellowship

We have just completed a course on the three non-Christian faiths which predominate amongst the Asians who now live in Bradford, Islam, Hinduism and Sikhism. After each section of the course we visited the three places of worship of the communities and it was interesting to see how the circumstances of being in this country have affected them.

Struggling for expression

The Muslim mosque, like all the others in the city, is in an adapted building, in this case two terraced houses knocked together. Apart from the noticeboard there is no external evidence of its presence. There is no minaret from which the Faithful can be called to prayer, even if the neighbours would approve of the sound of the *muezzin* five times a day. Instead of a fountain or pool in a courtyard there is a row of taps for the ceremonial ablutions. Inside, the niche which indicates the direction of Mecca is awkwardly placed at an angle in one of the walls and the congregation must face obliquely across the room instead of in orderly rows along its length. The discipline is still there, but it has to struggle for its expression. When we visited there were 50 boys learning the Qur'an in the time-honoured way, by reciting it aloud, but for most of these boys it was a language even more remote from the language of their daily life than for their contemporaries in Pakistan or Bangladesh. Perhaps the strongest impression from the visit was the attempt to maintain the traditions of the community under adverse conditions.

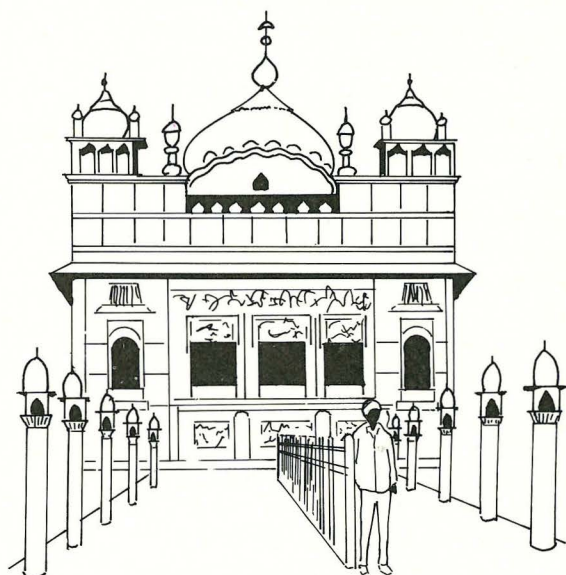
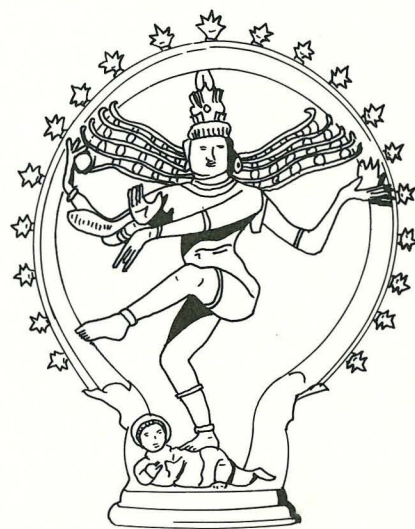
We were also shown the plans for a



purpose-built mosque where those traditions will once again be brought more in line with world-wide Islam.

A familiar form of Worship

The Hindu Temple was also adapted in an existing building and this was least typical, if anything can be called typically Hindu. In the first place, the group concerned belonged to a tradition which is usually included amongst the 'Modern Religious Movements' which have been strongly influenced, even in India, by the impact of Christianity. For the most part Hindu Temple worship is non-congregational. The individual will make his or her own offerings to the deity, and only on special occasions will this be done together. This particular group has adopted congregational forms, but these have been even more affected in Bradford. It was explained to us that lack



of finance made it impossible to employ a caretaker who would arrange for the Temple to be open at any time for worship. Therefore it was necessary to be at a time when most people could attend, and, since most people were working, the obvious time was Sunday afternoon. So the worship was between 4.30 and 6 on Sunday afternoon. The form of worship was not unfamiliar: hymns, scripture reading, sermon, prayers, though the scripture was the Ramayana and the focal point of the worship was the statues of Radha and Krishna, flanked by pictures of other deities. Again as a result of inadequate resources the services of a priest could only be obtained for special ceremonies, and for the most part the worship was conducted by lay preachers.

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THREE WORSHIPPING COMMUNITIES

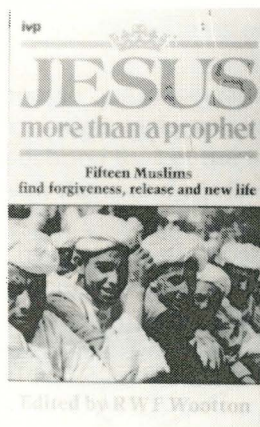
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A trend back to traditions

When we visited the Gurdwara there was an act of worship in progress, and we were invited to join the congregation. This building had originally been a Methodist Church and needed little adaptation apart from removing the pews and replacing the pulpit with the dais for the *Guru Granth Sahib*, the Holy Book. We knew that we must remove our shoes and cover our heads, and the men had been informed that a handkerchief over the head was quite sufficient. But it was quite a surprise to see that the majority of the male part of the congregation were also wearing handkerchiefs, and that beards and turbans were in a minority. The leaders of the community are now coming to realise that surrendering these distinctive marks of a Sikh has not in fact made it easier to get along with the host community, and there is a trend back to the traditions. The worship consisted of stories and songs about the Gurus and concluded with a prayer and a congregational hymn. Then we were all invited to share in the *parshad*, or sacramental food which is part of every Sikh service. In our discussions afterwards we discovered many things in common, the baptism of believers (though in their case, not by immersion), the equality of men and women, and the freedom of the congregation to conduct their own affairs and elect their own leaders.

The visits have provided us with much more insight, not only into the three faiths, but into the way in which changes have come simply by the fact of their being practised in a different environment. Some of these changes will perhaps give us the opportunity to take our fellow-citizens in Bradford the Gospel which has been given for all men.

TWO BOOKS



JESUS, MORE THAN A PROPHET

by R W F Wootton

IVP £1.25

For a Muslim to turn to Christ needs a great deal of courage, so it is not surprising that this account of fifteen Muslims, who have become Christian, describes some very strong characters. The stories are taken from all parts of the Islamic world, and are mostly told by the people themselves. There are stories of endurance under persecution, of loneliness after the rejection by their families and of the courage which won through. Running through the stories are two themes which can guide us in our presentation of the Gospel to Muslims, and which are complementary. On the one hand are those who were brought to Christ by reading the New Testament, even before they had any close contact with Christians. On the other hand are those who were brought to Christ by the devoted witness of an individual Christian, who gave them support and encouragement on the way. Sometimes the Word speaks for itself, but there is also need for the loving concern which is ready to reach out and bring others to Christ. If we are concerned about the slowness of conversions from Islam this is an excellent book to read, since it shows not only that there are those who are coming out, but the quality of their witness.

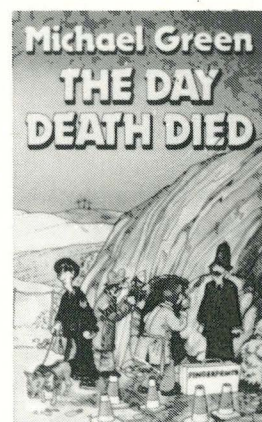
THE DAY DEATH DIED

by Michael Green

IVP £1.25

The Rector of St Aldate's Church, Oxford, is a well-known evangelical speaker and writer and this is a re-writing of a former book called **MAN ALIVE**. He claims that the uniqueness of Christianity is based on the historical fact that Jesus Christ rose from the dead, and that without this 'the entire edifice collapses'. He challenges the apathy of those who do not think that history is very important, the argument that what matters is the Faith, rather than the event on which that faith rests, and the bigoted assumption of 'scientists' that resurrection is impossible anyway. He details the evidence given in the original sources, both inside and outside the New Testament and meets the arguments that have been brought against accepting it. He concludes this chapter by arguing very cogently that nothing else can reasonably explain the origin and growth of the community of believers. Then he gives a few out of many thousands of examples of those who have experienced the presence of the risen Lord through the ages and up to today. He draws out the implications, not only in relation to the salvation of individuals, but in relation to the whole attitude to the world and everything in it. This is an excellent book which fulfils Anselm's desire that our faith should be based on reason as well as personal experience.

DFH



DFH

THE MEETING OF FAITHS

by Clinton Bennett

Britain is now a multi-faith as well as a multi-racial society. We no longer have to visit in order to see Hindu Temples or Muslim mosques. This is obvious to anyone who knows the larger urban areas of Britain, like London, Birmingham, or Bradford. In fact it is no longer necessary to offer for overseas service with the BMS in order to be a missionary to Muslims. This can easily be done in the heart of Bradford.

The presence in the community, of people of other faiths, constantly reminds us that our Christian faith can no longer be worked out in its previous splendid isolation. Islam and Hinduism now exist, not merely in unvisited lands on the other side of the world, but on our own door step.

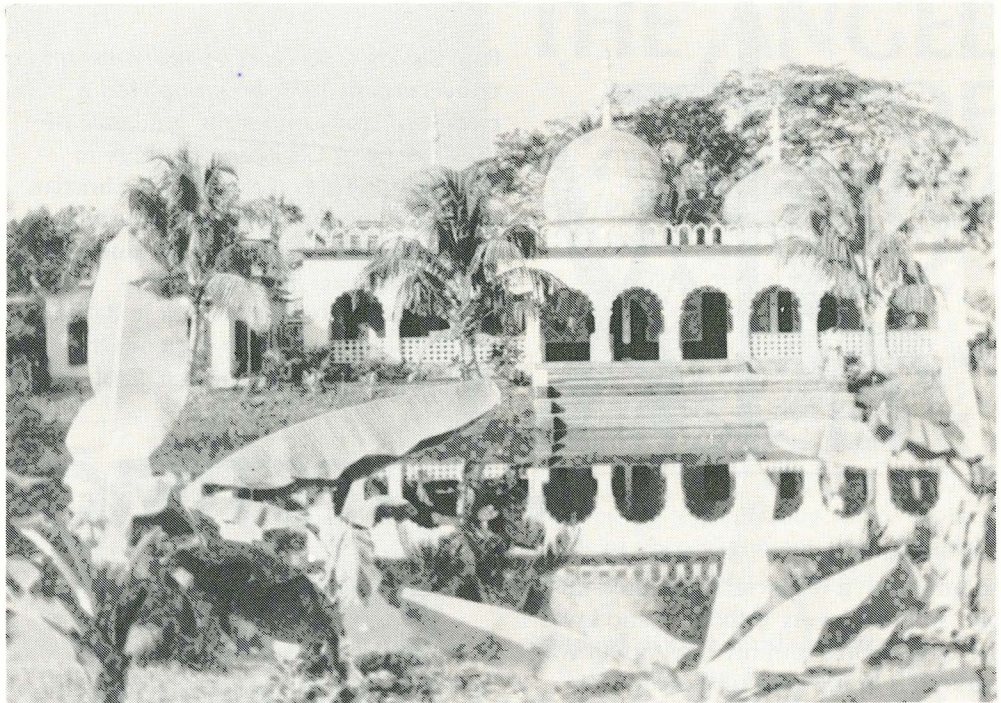
Rival claims

I was brought up and became a Christian in a single-faith society, in affluent, suburban Australia. In the context of that society, to proclaim Jesus as 'the Way, the Truth, and the Life', was relatively easy. As a message it met with very little opposition — with indifference by the secular, yes; with mirth by the irreligious, yes; but with a rival claim to be, 'the Way, the Truth and the Life,' no.

Muslim Bangladesh is a very different society. Here the proclamation of Christ as 'the Way, the Truth and the Life' is countered by Islam's rival claim to be the true faith. All round the voice of Islam proclaims itself to be the remedy for all the ills of modern man — social, economic, and spiritual, the miracle cure that 20th century man is just waiting to discover.

Conquering the World

Every bit as much as communism, and certainly every bit as much as Christianity, Islam hopes to conquer the



'Barisal Mosque'

world for itself, to hoist the *crescent* from every flag post. Just as evangelical students of the SVM, fifty years ago, adopted as their stirring motto, 'The world for Christ in our generation' so Muslims of today affirm 'The world for Islam'.

Just as the Christian missionary in Bangladesh, hopes to bring Muslims to Christ, so do members of the Islamic foundation, Leicester, hope to win Englishmen for Islam. Just as the devout Christian wishes to share his faith with others, so does the devout Muslim, for the Muslim, like the Christian believes his religion to be the Truth.

In the UK, the Muslim's claim to religious superiority is likely to be muted by the necessity of being on good terms with a host community. The Muslim in Britain is a guest, only too eager to appear reasonable and friendly to his Christian host. Hence church groups visit Mosques and are cordially received. Muslims even participate in inter-faith services of worship.

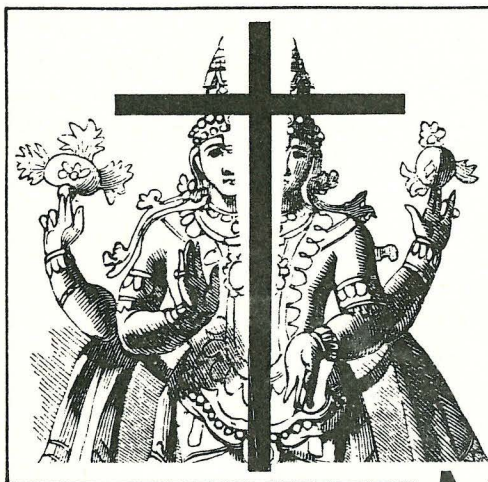
We are a minority community

Not so in Bangladesh. There the Christian is the guest and the Muslim the host. Christians do not visit mosques, neither do inter-faith services take place. On the other hand, from time to time, Muslims do, out of a sense of curiosity, enter our churches, and on such rare occasions are made welcome. We dare not do anything else, even if our faith did not

demand it, for we are the minority community surrounded by a crushing Muslim majority. Just how crushing that majority is can be appreciated only by those who have lived in a Muslim country. The presence of Islam is felt on every side; its message is heard at every street corner.

Five times every day, the voice of the *Muezzin* is heard calling the faithful to prayer. From the pages of books and magazines the militant voice of Islam proclaims itself to be just what every Christian believes Christ to be — 'The Way, the Truth and the Life'. Every claim for Christ is countered by a rival claim for Islam. The Church claims Jesus to be 'God's Word'. Islam claims the Qu'ran to be the very speech of God. If we say, 'Islam is wrong,' the Muslims will say, 'Jesus died on the Cross,' the Muslims will say that our belief is deviant, and that Jesus was taken straight up to heaven. Snap! Where do we go from here? Who is right? Who is wrong? What, apart from subjective opinion, are to be our criteria? How, in a multi-faith society, against the rival claims of other faiths, can we remain committed to the exclusiveness of our own?

How can we pass beyond the impasse created by the meeting of faiths? This will not go away just because we do not like it. We must attempt to come to grips with the problem or else our faith will fail at the most vital point — its ability to relate to the business of living.



Paul Biswas is 30 years of age. After his conversion in 1975, he completed a course of study under the guidance of the College of Christian Theology in Bangladesh. He is married to a Christian girl and they now have two children, Bacchu and Kuku. For the last one and a half years Paul has been doing pastoral and preaching work in Barisal, which is in the south of the country. When he became a Christian, Paul

changed his name from Bishnu, which comes from Vishnu a Hindu god, to Biswas, which means 'faith'. He has now been waiting for one year for a visa to go to the Baptist Theological College in the Philippines for a three year course. Paul is a fine Christian with many gifts. Please pray that the way may be opened for him to do further training so that he may more effectively serve his Lord in the teeming land of the Bengalis.

MY TESTIMONY

I come from a respectable Hindu family. My family was very orthodox, and I was the eldest son. From my boyhood, I was interested in my own religion. My grandfather had a great influence over me and loved me very much. When I was a schoolboy, under his guidance, I began to read all the Hindu Sacred Books. He wanted me to be a scholar in all Hindu scriptures; but the Lord had another plan. As He said to the prophet Jeremiah, 'I knew you before you were formed within your mother's womb'.

How can a man be saved?

There are four castes in Hindu society, Brahman, Kshatriya, Vaisya and Shudra with the Brahman being the most superior. We were in the second caste, that is Kshatriya. The Brahman and Kshatriya used to hate the other castes. Among the Sacred Books, I liked the Gita very much. When I was a college student, I used to ask, 'How can a man be saved?' Hindus believe that man can only be saved by his good works and incarnation. I had some doubts about incarnation and thought, 'After death, how can a man be transformed into an animal like a dog or cat, for his sin?' Although I was a Hindu, this seemed absurd to me.

During the Liberation War in Bangladesh, I came in touch with a Christian Preacher who gave me a Bible, so I began to read it comparing the Bible with the Gita. There is a verse in the Gita where Krishna says 'I have come for those who are righteous and to destroy those who are sinners'. The Gita also says one should atone for one's sin. On reading the Bible, I came to see that I was a sinner. The Bible says that the death of Christ is the final atonement for my sin

by **Rev Paul Salil Biswas**

'Come and hear, all of you who reverence the Lord and I shall tell you what He did for me' (Psalm 66 v 16).

and that man can be saved only by the Grace of God, not by his own good works, and that God loves the sinner. He does not like to destroy them. In Romans 6 v 23 we read, 'The wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord'. This verse really inspired me and on 20 July 1975, I accepted the Lord Jesus as my personal Saviour. I felt joy in my heart because Christ came into my heart and gave me new life.

He was angry with me

One night, my father asked me about this change in my life. I answered that Christ can change our lives and I showed him the Bible. I then gave my testimony to my father, but he was very angry with me and hit me. I then told him that the

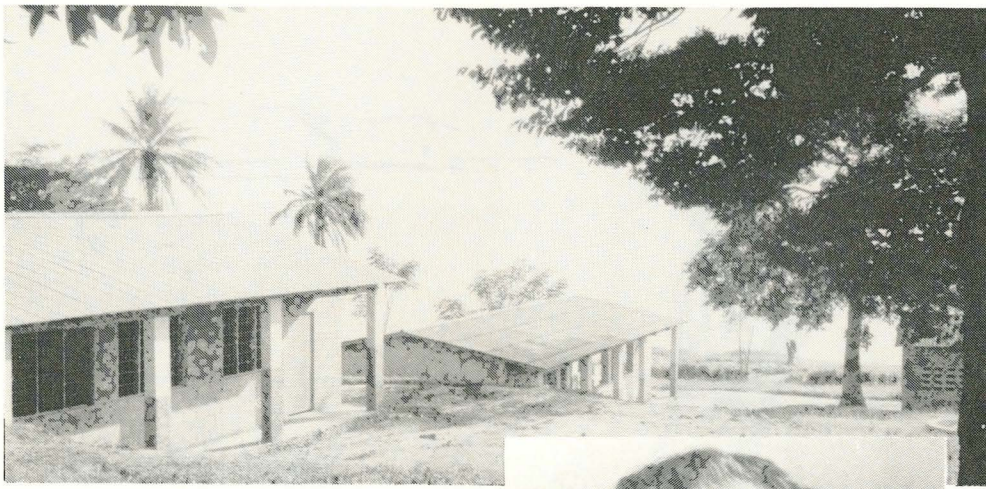
joy and peace which I have nobody will take away.

After two months, I had to leave my family. In 1976, I was baptised and since then I have been working for the Lord. Now I am doing pastoral work in Barisal where the church is one of the biggest Baptist Churches in Bangladesh. I have been here for over a year and have had the joy of baptising fifty men and women. There are many in need of pastoral care and visitation. I have also worked among young people and by the Grace of God we have been able to start a choir party made up of these young people.

After my conversion, I had the desire to know more about the Word of God and wanted to go to a Theological Seminary for training. Praise the Lord! He has shown His Grace to me because this year I am going to the Philippines together with my wife and two young children. We hope to stay there for three years. Please pray for us that the Lord will make us His instruments and use us in the future for His own glory.



Barisal Street



THE ANGEL OF MERCY

by Vivian Lewis

Bolobo Hospital

I saw death, and an angel of mercy today. Death stared at me from the listless eyes of a young African mother lying on a hospital bed. She had had a baby four months ago, but a few days after the birth infection had set in. She was taken into hospital, where they did an exploratory operation. The incision was closed up, she was put on antibiotics and in a few days sent home.

How much longer?

The pain returned, as bad as ever, so she was readmitted to hospital. She has since had two operations for the removal of sections of her intestines. She was lying there, her poor body thin and wasted, perspiration running down her face. I stole a glance at the chart at the foot of her bed, to see the dramatic upturn in her temperature the previous day. 'How much longer can she last?' I asked myself, as she tried to put on a brave smile of welcome and thanks.

When you are in hospital in Zaire, care for the patients is provided by their family or friends. They come and tend to your wants, someone sleeping in or near the ward during the night to see to your needs. They provide you with your food, and buy and give you the medicines that have been prescribed by the doctor. The poorer the patient, the less nourishing food they get. The poorer the patient, the less likelihood of having the correct or sufficient medicines, even if they are available. The government hospital we were visiting had very little stock in the pharmacy, and the patients' families were having to try and buy the required medicines in the pharmacies in town.

Brusque, but a heart of gold

The angel of mercy was a Belgian lady teacher. The husband of the young mother in hospital had been one of her



pupils, and he had gone to her in his need. We were just accompanying her on one of her regular visits to the patient. She is a brusque, no-nonsense, matter-of-fact kind of person, with a heart of gold.

She unpacked her basket and parcels by the side of the bed and explained the items to the patient. There was a large carafe of pure drinking water, because 'you can't trust the water from the taps', and a container of milk, 'you must drink as much as possible all day'. There were a dozen eggs, lightly boiled, 'one each for the other five patients in the ward, but you must eat all the others yourself'. She gave her a large roll of cotton wool 'for when they change your dressing'; a bottle of vitamin pills, 'one or two each day will make you strong'; a bottle of antibiotic capsules, 'don't forget, one of these three times a day. We can't get the ones the doctor prescribed, but the pharmacy say these are the same'. Then finally she handed over half a dozen citrus fruits, 'if you squeeze and suck the juice out of them it will do you good'.

She talked a little while longer to the patient, asking her if they were changing

the dressing regularly. She spoke more words of encouragement, then putting her arms round her, kissed her goodbye.

Standard of care causing concern

As we walked out, I thought of the hospitals founded by the BMS in this country — hospitals like the one at Bolobo. That has been run by a government agency for some years, but the church has been increasingly concerned about the standard of care given. Now the hospital is being taken back into the control of the church — and the church looks to the BMS to help staff, equip, supply and run it.

I thanked God for people like Gwen Hunter, the BMS pharmacist at Kimpese, who organizes the medical supplies for all the BMS related hospitals. Through her work and your generosity, our hospitals have a regular flow of drugs and medicines — something, unfortunately, that can't be said of all the other hospitals, as we found out today. However, the greatest problem that is facing our hospitals is the lack of personnel. Despite the desperate need for Zairean nurses, some of our nursing schools have had to cut out one year's intake of student nurses because of the shortage of missionary nurses to train them. Where are the doctors and nurses who should be sharing in this ministry of Christ to this needy people?

I am ashamed

So we followed the angel of mercy. She is our French conversation teacher. Out of her love for Christ and the Zairean people, she has given twenty-seven years to teaching in this country. In her spare time she helps us with our French — and visits the sick, providing for their needs out of her own pocket. I am ashamed by her practical faith. . . . Are you?

MY SURPRISE VISIT TO ZAIRE

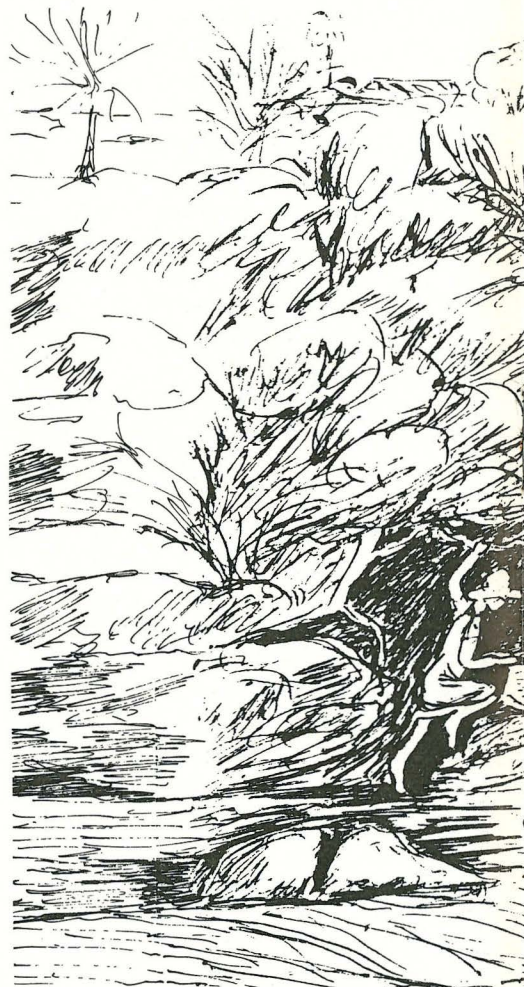
Life is full of surprises. I discovered that at an early age. The most recent surprise has been a visit to my son Dr Stephen Green and his family in Zaire, and while there to see all but one of our BMS stations.

How different everything was, people, culture, climate and life-style; how beautiful yet frustrating, how rich in potential yet lacking in so many things; how unpredictable! and of all the unpredictables, travel tops the league. The only reliable methods of transport are by canoe or on foot. One journey I made involved both, and was quite unforgettable. Setting out early from Yakusu with Sue Evans and two Zairian nurses we travelled by 'pirogue' some distance downstream to Yalisombo. Our purpose was to inoculate as many children as possible, in the area, against measles, which is the cause of many child deaths here as well as blindness and even mental handicap. The clinic took place in the leprosarium built by Stanley Browne, but which is now no longer used for leprosy work. It takes much grace and patience to work in an atmosphere of total uproar, but Sue and her helpers worked steadily through the vociferous under-five population (and some older children who had missed previous visits) and about 200 children received their protection.

From Yalisombo we walked through the forest to other villages most of which were very small. How quiet and peaceful the forest seemed, the light filtering green and cool through the tall trees. We had to watch our feet, for tree roots or slippery patches could send us sprawling. There was no time for gazing round or stopping to admire unfamiliar flowers underfoot and glimpsed among the bushes, or for standing still to marvel at the brilliance and variety of butterflies.



Canoes laden with goods



Convenient vines to hang on



We visited several other villages, clambering up the slippery river bank to get to them, and I was thankful for convenient roots and hanging vines which gave hand and foot-holds. Wherever people gathered naturally, in an open-sided shelter, under a tree, or by a house, there the team would set to work. There is not so much obvious malnutrition in these riverside villages because fish is plentiful and they can also hunt in the forest. But there is much tuberculosis, deformity and poliomyelitis, blindness from measles and many skin complaints and the ever present intestinal worms and malaria. Advice and help was given where possible and the reminder that the hospital was only across the river for further help.

Our final stop was unscheduled. As we passed between two islands on our way home we found that some people with children had settled there, so we stopped and the children received their injections on the beach. The cold-storage boxes we sometimes use on picnics are invaluable here for keeping vaccines at the right temperature.

A shortage of parts

Continuing our journey we passed a number of canoes, some paddling upstream laden with things for tomorrow's market in Kisangani; some carrying fishermen; some were houseboats — a canoe with a matting cover — moored against the bank. On the bank women were washing cooking pots, or children, others were washing their clothes and themselves. How polluted the water must be and yet this water has had to be used by the hospital for sometime because the pump has been out of action, despite hard work by Tim Reed and Mark Smith, a casualty of a shortage of parts, difficulty of transport and lack of fuel.

Yakusu hospital is a training school for nurses and midwives and also the centre for public health work in the area. Villages are visited not only for prophylaxy, as was today's journey, but for ante-natal and child welfare clinics (kilos). A staff of three doctors (one Zairian) and three nurses (one on furlough) is barely adequate for all the work especially when you realise that medical folk are often 'on call' and frequently have broken nights. But if the staffing here is low, how much more difficult is the situation at Pimu. The

Wading and slithering

The first of these villages marked the beginning of a different tribe. The people were smaller, poorer and much more fearful; but through the concern of Winifred Hadden there are now at least thirty Christians in the area. They have built a small church of bamboo and mud with a thatched roof, which is where the clinic was held. One of the nurses read the Bible and gave a Christian message in Swahili, for Sue does not (yet) speak Swahili. After some food (kwanga, pilchards and bananas) we set off again into the forest, wading through streams and slithering down slopes. One stream was too wide and too deep to wade so we had to make for the main river. As we thought our *pirogue* would have already gone ahead to the last village of our trip, we hoped that a passing canoe might give us a lift. (Fancy thumbing a lift from a canoe!) Presently a *pirogue* appeared, piled high with firewood leaving little space for grandma, mother, baby and father who was paddling. They agreed to take us on (five extra people) and I wondered if it really was possible for us all to perch on the firewood. But our own canoe arrived so we thanked them and went on.



MY SURPRISE VISIT TO ZAIRE

continued from previous page

hospital there is the only nurses training school for an area the size of Wales as well as being a centre for public health work, yet, for some eight months there have been only two doctors and one nurse to do this work.

We need nurses

In a land where the lack of so many material things causes so much frustration it is sad that the shortage of trained nurses, so much needed for teaching and training nurses, should hamper the promotion of health and healing. In every BMS medical work the

shortage of nurses and paramedical workers is acute. Bolobo needs nurses; IME (Kimpese) needs nurses, lab technicians, specialist doctors, an orthopaedic surgeon, and chest specialist.

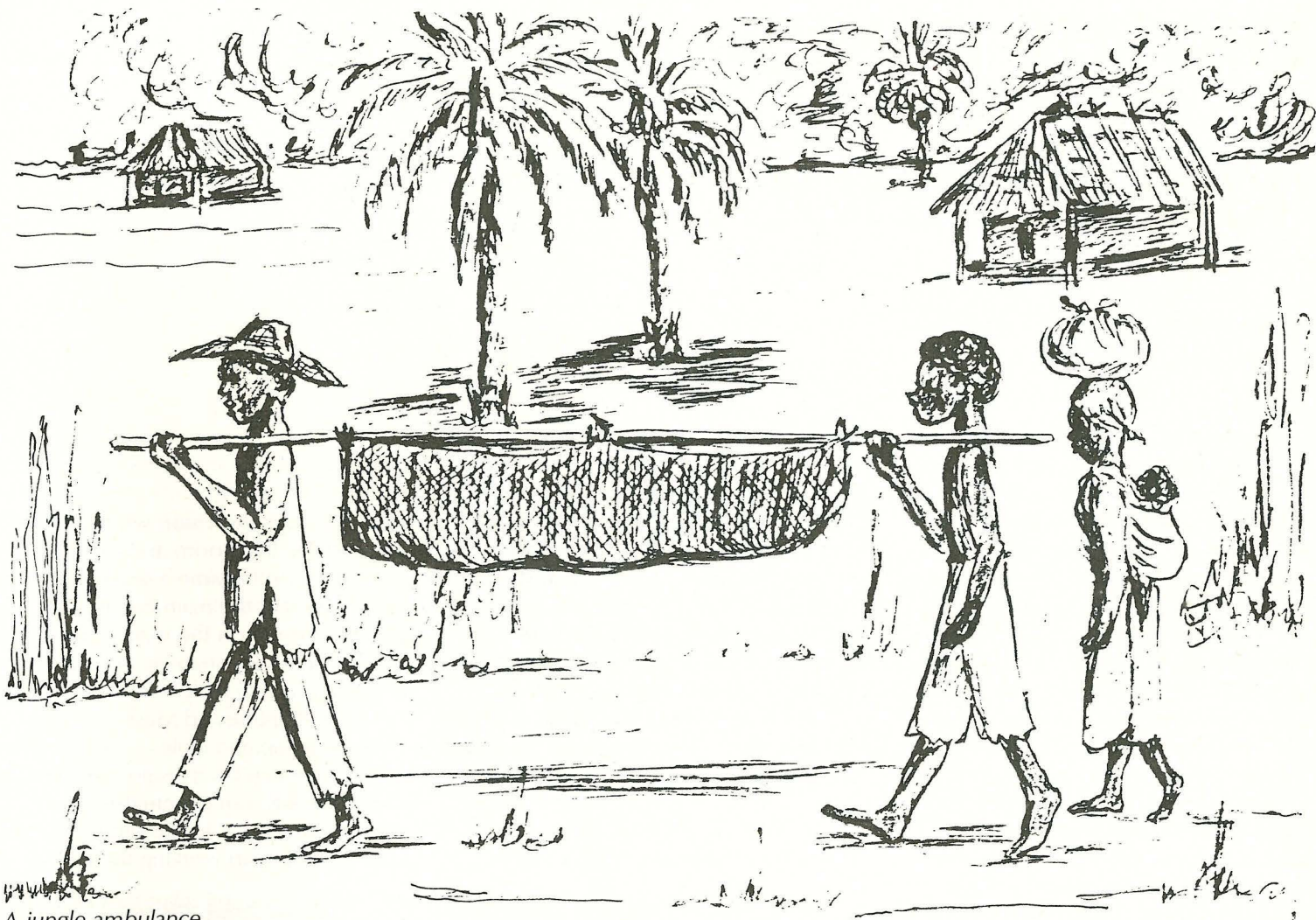
Before the situation became so acute in Pimu, I was able to go on a kilo trip with my son to some villages quite far in the forest. I shall never forget seeing a 'jungle ambulance' in a village some four or five hours drive by landrover from Pimu. It was a rush mat carried between poles by two men with a very sick woman wrapped in it, being carried to hospital.

Here, in Britain we have only to use the telephone to get help very quickly; there it can be days, even weeks away. Perhaps one day there will be a hospital nearer to that woman's village, but for that dream to come true people are needed who can teach nurses and technicians NOW.

Another shortage is that of Bibles and hymnbooks. Bibles because there is a real hunger for the word of God, and hymnbooks because people have a great joy in singing. But if material things are



After church, Kimpese



A jungle ambulance

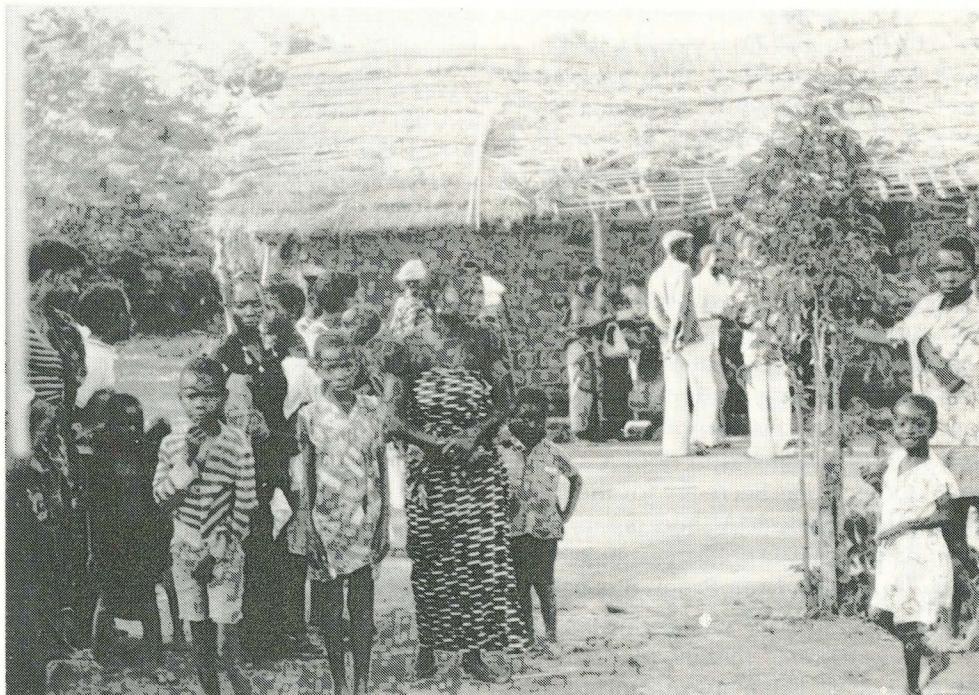
scarce there is certainly no shortage of joy in the Lord.

Part of a large family

I was privileged to worship in many churches differing in size from the large congregations at Itega church and the International church in Kinshasa to a tiny village gathering where more than half the entire population of 57 met outside a house in the Bangu hills. Wherever I went I gave greetings in the name of my own church and of all their sisters and brothers in Christ here in Britain. How thrilled they were to feel a part of such a large family, and how amused and delighted they were at my halting attempt to speak their language. From the church at Itega, from the churches at Pimu, Kwada and Munda; from the churches of Upoto, Yakusu and Tondo, from IME Kimpese and Lukala; from the village churches of Nkandu, Bomba and Diadia; from the Ville Haute at Mbanza Ngungu and the French-speaking daughter church, and from Ngombe Lutete comes the greeting — *Ntondele bene* — *Mbote mingi* — *Que Dieu vous bénisse*.

My surprise visit to Zaire has given me the prize of many memories which will always be treasured. St Paul speaks of the 'Prize of the high calling of God . . .' (Phil. 3:14). Perhaps the biggest surprise of your life will be the 'prize' of the calling of God . . . to Zaire. . . ?

Ntondele bene Kikongo for 'thank you very much'.
Mbote mingi Lingala for 'many greetings'.
Que Dieu vous bénisse French for 'God bless you'.



Waiting for the 'kilo'

ON THE BANKS OF THE 'KIRTON KHOLA'

by Jim Watson

Barisal, which used to be the rice granary for Calcutta, before partition in 1947, lies about 150 miles to the south of the Bangladesh Capital, Dacca. It can be reached by road, over five ferries, or all the way by water. By the latter course, you can have a choice — either travel by 'The Rocket' (a misnomer for the steamer service, some of these ships being the old paddle type which are a graceful sight as they glide along), or by night launch. On this launch, you get used to the regular search by police for guns! Whether on 'The Rocket' or on the packed deck of the night launch, there are many God-given opportunities to share the Gospel of Christ with fellow passengers, Muslim and Hindu, rich and poor. A jute bag with Gospel tracts has a two-fold purpose — it displays your interest in the principle export of Bangladesh (jute) and acts as a container for the Good Seed of the Word of God!

Barisal is the district town and has a population of about one *lakh* (100,000). The only form of transport within the town is a cycle rickshaw, although you can take a baby-taxi (auto rickshaw) or a bus out of town. The Baptist Mission compound, Church and the Boys' and Girls' High Schools are only about half a mile or so from the steamer *ghat* (jetty). Beyond the Church area, there is a high Government Hospital (which we regularly visit) and where there is a branch of the Christian Medical Association which meets fairly regularly some times in our compound. Chris Preston of our Mission, working at Chandraghona, does a tremendous job as Secretary for the whole of Bangladesh. A short distance from the hospital, is the Language School (where foreigners learn *Bangla* [Bengali]).

Doing a good work

The town itself, like many in Bangladesh,

is a mixture of ancient and modern; Bamboo and wood houses with roofs of tin or *gol patta* (leaves used for this purpose), standing alongside strong brick or concrete structures. In the more wealthy areas, nicely designed modern homes can be found alongside the old colonial type villas (badly needing attention!). There are a number of schools and colleges, and because of this, the YMCA, is fairly strong. They do a good work socially especially among poor children. The YWCA also has primary schools for these little ones and a Nursery School, where Jan gives

some help.

Two years ago, the vision we had of a Christian Reading Room and Gospel Literature shop became a reality and is now situated at the main compound gate but outside on the main road, putting it in a very strategic position. Not only is it available for Christians, but contact with interested Muslims and Hindus is made and Bible Correspondence Courses go out. We have a Book Room Committee and would value prayer for Rothin Baroi who is the young man working there.



The Language School, Barisal

At Industrial Exhibitions and *Boro Sobhas* (literally 'big meeting') the Book Room has been responsible for setting-up a book display and selling Bibles, Christian Song Books and simple theological books, as well as more specifically evangelistic literature.

Our own ministry certainly has variety. We have part responsibility for two village churches at Madobhpasha and Rampoti. We run two youth clubs in Barisal Church. We are linked with the Lay Preachers' Association and try to meet many spiritual and material needs here in our 'normal' day to day work.

Sharing our hope

The village churches are about ten miles distant and can be reached by bus, rickshaw, baby-taxi and a combination of bus and *nouka* (small canoe-like river craft). We conduct worship services there and seek to sort out individual and family problems. For example, we praise God that we were able to reconcile a young husband and wife after a year's separation. Even funeral services have been a means of witness to Muslim and Hindu neighbours who have attended. How wonderful to share the Resurrection Hope with people who are bound by fatalism and idolatry. We run two Youth Clubs for teenage boys and girls (ne'er the twain shall meet — according to local culture patterns!). During the club times, we usually have recreation (badminton, volleyball, table games) followed sometimes by a Bible Quiz, refreshments and sharing around God's Word.

A fine young Pastor, Rev A Chuni Mondal, has recently come to be our neighbour, after completing three years study in the Philippines followed by a spell on the 'Logos' Christian Ship. Chuni



Travel by rickshaw

is the Sangha's (Union) Youth Organizer for the whole of the country and would appreciate much prayer for this work among the future leaders of the Church. He will be taking over the running of the Boys' Club, and we trust his young wife will help with the girls' section (Chuni and Evelyne hope to be married in a few months).

Other important aspects of our Barisal ministry include giving encouragement to those from Muslim and Hindu backgrounds who have come to Christ; being host to some Gospel Teams who stay in the compound for some weeks, young Christian workers, Bible Society and Japanese Evangelistic Team. It was a joy for me to be out once with them, stopping at various places outside Barisal playing Gospel songs, telling Bible stories with pictures and selling Gospel books and booklets from the jeep. We also have regular contact with foreigners either on language study or government work. As many are not committed Christians, we have the opportunity of witnessing to them when giving hospitality and friendship, and by passing on booklets in Dutch, German and Italian.

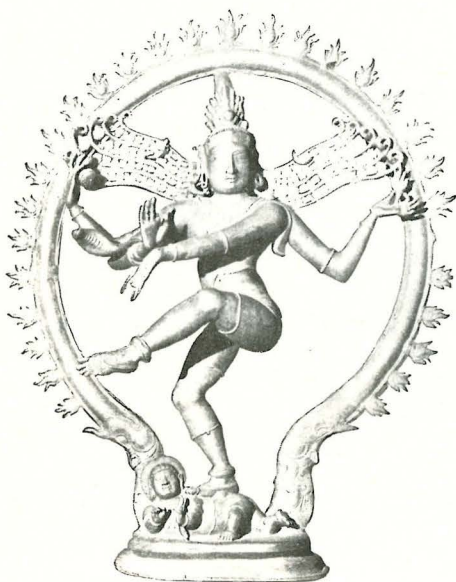
Suspicious of converts

Just recently we had a delightful Christian family living nearby. They came from a Muslim background, and have suffered much for their faith in Jesus Christ, including the destruction of their social-medical clinic and personal goods. Sadly also their youngest daughter died suddenly and we, together with other Christians, had the privilege of ministering to the parents and family which still has Muslim members. Often the 'Christians' as a community are suspicious of converts from other backgrounds so do pray that the local church will realise their need to support them and give fellowship.

In Barisal there is the main Church with smaller fellowships at Bogra Para and Sagordi Para; the Roman Catholic Church and Church of Bangladesh (Anglican). Twice a month an ecumenical prayer meeting is held at the Oxford Mission.

John Wesley said that the world was his parish and we believe that our parish includes not only the necessity laid upon us to teach believers but to bring Christ to the people, Muslim, Hindu and nominal Christian.

WHAT OTHERS BELIEVE



COMPARATIVE RELIGIONS, a Modern Text Book

Edited by **Owen Cole**
Blandford Press.

It is the authors' declared intention to 'introduce the reader to the most important aspects of their particular religion'. The reader they have in mind is the 'O' level or CSE candidate, and the faiths presented are Hinduism, Judaism, Christianity, Islam and Sikhism.

There are advantages to be gained from reading what adherents say about their own faith. Far too often we have been content to offer a Christian view which presupposes the superiority of our own commitment, and often betrays prejudice as well as ignorance. It is therefore a pity that, the title, despite the editor's discipline, suggests the kind of comparison that can no longer be justified in teaching religion in our schools. However, the writers do succeed in their main objective, by offering an introduction to five major world faiths within one modest volume.

Even so I doubt whether the average CSE candidate will understand many of the explanations or be able to remember more than a small proportion of the array of factual information the book contains. It would seem that not all the writers are teachers, or at least that only some of them appreciate the needs of children of average ability.

The section on Hinduism is particularly difficult. It reads as if it is written for adults although 'A' level candidates could probably handle the text without too much difficulty. For example, what is one to make of '... *dharma* means that which prevents one from going down, ruining oneself in any manner which makes for one's welfare, progress and well being all round'. How will the middle-stream 14 or 15 year old cope with such statements as 'Hinduism is a living organism to growth and decay and subject to the laws of nature', or phrases like 'the cohesion of the family', 'the favourite symbol of the cosmos,' 'irresistible social tendency'.

Yet the book contains a wealth of information, and insight. I would see it best as a book for the teacher, to supplement a number of others already available, such as those in the Schools Council's *Journeys Into Religion* series. For pupils, I still prefer Owen Cole's own book, *Five Religions in the Twentieth Century* which adopts a thematic approach, exhibits a greater awareness of the abilities of children, contains useful diagrams and questions, is set in clearer type, and does not have those annoying misprints of *Comparative Religion*.

A glossary of the many religious terms would be useful, as would some help with pronunciation.

However, the style of writing is not all difficult. For adults who wish to learn about these five faiths and do not necessarily have to pass an examination,

the book is well worth the effort of reading. But the reader should begin with a feeling of empathy towards those whose faith differs from his own, and try to read other sympathetic accounts of men's faiths, particularly those which try to 'get under the skin', to understand what it means, what it feels like to be a Sikh or a Jew, a Moslem or a Hindu. If possible he should visit their places of worship, read the texts of their faiths, above all listen to what they have to say and to entertain their friendship. If this book provides the first step in this direction, it will be more than worthwhile. As Owen Cole rightly notes, 'only when we pay our neighbour the respect of trying to learn about the things which matter to him, or her, is real understanding between the people of our global village possible'.

Keith Wicks

VISAS FOR INDIA

Leaders of the National Council of Churches in India have written to the Prime Minister, Mrs Indira Ghandi, asking her to change the government policy which has made it difficult for foreigners to obtain visas to study and teach in Indian church schools and institutions. The NCCI letter says such persons enhance 'the effectiveness of our services to the nation' and that visas have not been asked for people to work in parishes or to do work for which qualified Indians are available.

CHINESE CHRISTIANS TO VISIT BRITAIN

Seven members of the China Christian Council begin a visit to Britain and Ireland on 29 September. They are coming at the invitation of the British Council of Churches, following a visit to China by three representatives of the BCC (including Dr David Russell) last December.

The party is to be led by the President of the China Christian Council, Bishop Ding Guang-xun (K H Ting).

Their first engagements will include visits to Lambeth Palace and 10 Downing Street. They will spend four days in Scotland and a similar period in Ireland, where they will take a look at work among young people and the role of women in the church.

Later they will look at the question of unemployment as they visit Manchester and Wales. Opportunities will be given to worship in local churches and to bring greetings from Chinese Christians.

In Birmingham they will be introduced to Britain's multi-cultural and multi-racial society and will attend a seminar on theological education at the Selly Oak colleges.

After looking at ecumenical work in Milton Keynes the party will return to London for a series of meetings with national church organisations.

The China Christian Council was established in October 1980 following the relaxation of the restrictions on religious freedom. It has been responsible for restarting theological training and for the decision to print Bibles.

It has an immense task identifying and supporting Christian groups all over China, now able to meet openly and eager for Christian teaching and opportunities to renew Christian

fellowship.

In the past two years over 250 churches have reopened; the Nanking Seminary has been restored, with an initial intake of 51 students; and training courses for lay workers associated with the numerous groups worshipping in homes have been run in a number of provinces. There have been two printings of the Bible and a new hymnal has been published.

As a result of the many years of difficulties, all Protestant churches are 'united'. Pastors and layworkers feel that they have become a truly Chinese church losing their foreign image, and Bishop Ting has emphasised the strength of the laity.

Dr Philip Morgan, General Secretary of the BCC said, 'There is no doubt that Christians in Britain have a great deal to learn from the church in China. The visit will provide an opportunity of hearing, at first hand, about it. At the same time, the Chinese are looking forward to seeing something of our national and church life.'

'The visit is an important event and marks the beginning of a process of further contacts and exchanges,' explained Dr Morgan. 'While it is only possible for the delegation to visit a few places and to meet a relatively small number of British and Irish Christians, it is hoped that many more will be aware of the visit and of its importance.'

'The prayers and active concern of the Christian community in this country are requested, and it is hoped that all churches will make a special effort to inform their congregations about the visit and of the present situation of Chinese Christians, as well as praying for the success of the visit and for the subsequent return delegation.'

OPERATION AGRI MAN JOINS BROADCASTING TEAM

Russell Ashley Smith, who has been the Honorary Publicity Officer for Operation Agri, the Baptist Men's Movement Scheme of support for the rural development work of the BMS, is joining the Far East Broadcasting Association. He is to be FEBA's new Promotions Manager.

At FEBA Radio, Russell's duties will include the promotion of all aspects of this interdenominational missionary society's work, including literature, audio-visual aids and deputation.

FEBA Radio transmits from the Seychelles in 21 languages to 24 countries in East Africa, the Middle East, Pakistan, India and Sri Lanka. News programmes, drama and music are broadcast, plus evangelistic programmes.

WALLINGTON MISSIONARY AUCTIONS

The next Wallington Missionary Auction will take place on 7-9 October. This is an opportunity for all Baptists to contribute to the work of mission overseas by donating an article for auction. The proceeds of the sale go to the Society of the donor's choice. If you have something of value to offer please send it to:

Wallington Missionary Auctions,
20 Dalmeny Road,
Carshalton,
Surrey SM5 4PP

Please remember to make it clear that you wish the proceeds to go to the Baptist Missionary Society. Last year the Society's funds benefited by £2,444.

There will be further sales 11-12 November and 2-3 December.

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PRAYER GUIDE NOTES

Martin and Lorraine Sansom (1 Sept) are on furlough.

Ian and Janet Wilson (2 Sept) welcome their first baby.

David and Joyce Sorrill (5 Sept) Joyce flew to India on 28 July, to India, to settle their son Geoffrey into school. She will help with leprosy work there until a visa comes through. David will follow to India, in August, and work in administration, awaiting his visa.

Richard and Elizabeth Smith (15 Sept) have a change of location and in August went to Zaire possibly to work at Bolobo.

Michael and Helen Ewings (17 Sept) Helen is already home with her two daughters. Michael will follow later after he has been able to hand over his work as hospital treasurer at Chandraghona.

Suzanne Roberts (23 Sept) is now working in Ruhea.

USED SPECTACLES— A BIG THANK YOU



Parcels of old spectacles are arriving daily from all parts of the British Isles, reports Mr T Slade.

'My very sincere thanks for a continuing and wonderful response.'

Will you please note:

- 1 No lenses other than very lightweight slip-in.
- 2 Spectacles in good condition only are useable — loose lenses and broken frames are a waste of carriage costs and time and packing.

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or addressed to Mr Slade and handed in to any branch of Clement Clarke, Clement Clarke Opticians, Wright and Mills, or Sabells.

MISSIONARY MOVEMENTS

Arrivals

Mrs M Goodall on 21 May from Sri Lanka

Miss D Smith on 30 May from Hong Kong

Miss A Wilmot on 2 June from Chandraghona, Bangladesh

Mr and Mrs C Sugg and family on 8 June from Kinshasa, Zaire

Miss M Philpott on 8 June from Yakusu, Zaire

Mr and Mrs L Alexander and Rachel on 8 June from Pimu, Zaire

Rev A G and Mrs Lewis on 9 June from Rangpur, Bangladesh

Departure

Miss S Hammond on 20 May for Udayagiri, India

Birth

On 1 June, in Zaire, to **Mr and Mrs D Drysdale**, a daughter, **Joanne**

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (17 May-3 June 1982)

Legacies

	£	p
Miss B S Barnes	886.00	
Mrs F Booker	2,902.51	
Miss G W Campbell	50.00	
Miss D M Clarke	4,500.00	
Mr F R Gosney	14.95	
May Mary Gray	100.00	
Mrs R E J Griggs	50.00	
Rev E D Jones	200.00	
Mr P White Trust	285.50	
Miss M M West	879.49	

General Work: Anon (FAE — Aberdeen): £10.00; Anon (Cymro): £52.00; Anon: £100.00; Anon (A Well Wisher): £3.00; Anon (Folkestone): £20.00.

Gift & Self Denial: Anon (Edinburgh): £1.00.

Missionary

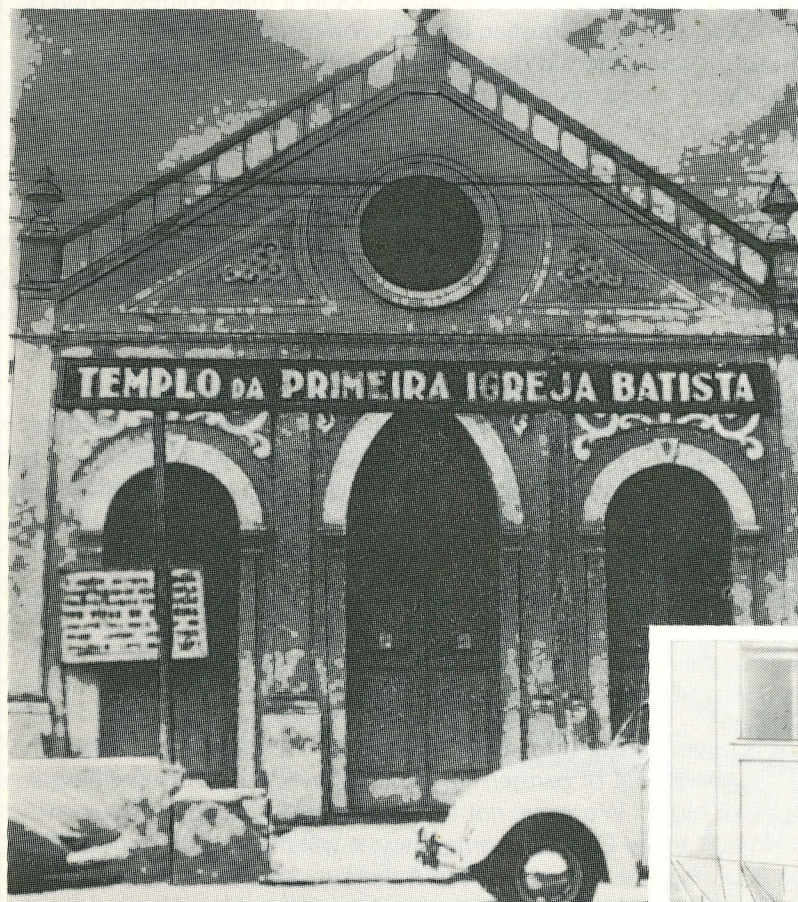
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COMMENT

It is 30 years since our last BMS missionary, Hubert Spillett, left China. As the *Herald* wondered whether the Church would be able to survive its time of testing, Mr Spillett was more optimistic. 'The Church in China will become proletarian, democratic, indigenous. I think it will look forward to reunion with the world family of churches; and it may have more to give than before.'

This month, as members of the China Christian Council visit Britain and Ireland, we can judge how true those thoughts were. The 'lost Church' has emerged stronger than ever, not as an extension of Western Christianity, but as a truly Chinese Church. Old relationships have gone. China's Christian leaders wish to relate to the world-wide Church, but because the old denominational ties have been broken, it must be in ecumenical ways, and it must include new relationships with other Christians in Asia.

It does not depend on us

We never stopped praying for China, but perhaps it was with an eye to the return of Western missionaries. Does it come as a shock to realise that mission does not depend on us? The Holy Spirit has continued to uphold and strengthen Christian witness in a country we thought to be closed.

At a time when visas for new missionary workers in India are not available and we wonder about the future of BMS work there, the Chinese example is a source of hope. Carey himself said that the best people to win India for Christ are Indians. Not that BMS involvement is coming to an end, for as we explore ways of mutual co-operation with the Chinese Church, so we need to find new ways of working with the Church in India.

No longer a majority

This is a new world. For centuries Christian mission has been from the white western world to the rest of humanity, mainly because white Christians have been the majority. Because of that mission the non-white Church has grown and last year, for the first time in 1,200 years, non-whites made up the majority of the Church.

'The age of missions is over, the age of mission has begun.' It is no longer a question of our doing things for 'them', but of partnership in mission. As the BMS left China, so our involvement in Brazil began. We went, not to start a new work, but to share in the outreach of an already active Christian community. It will not escape our notice that, today, Brazilian Baptists have 70 missionaries at work in 13 countries. God's mission of love belongs to the whole Church world-wide. 'Through the BMS, and by God's grace,' Reg Harvey told the Society's General Committee, 'we have the privilege of sharing in that mission. It's a most exciting task'.

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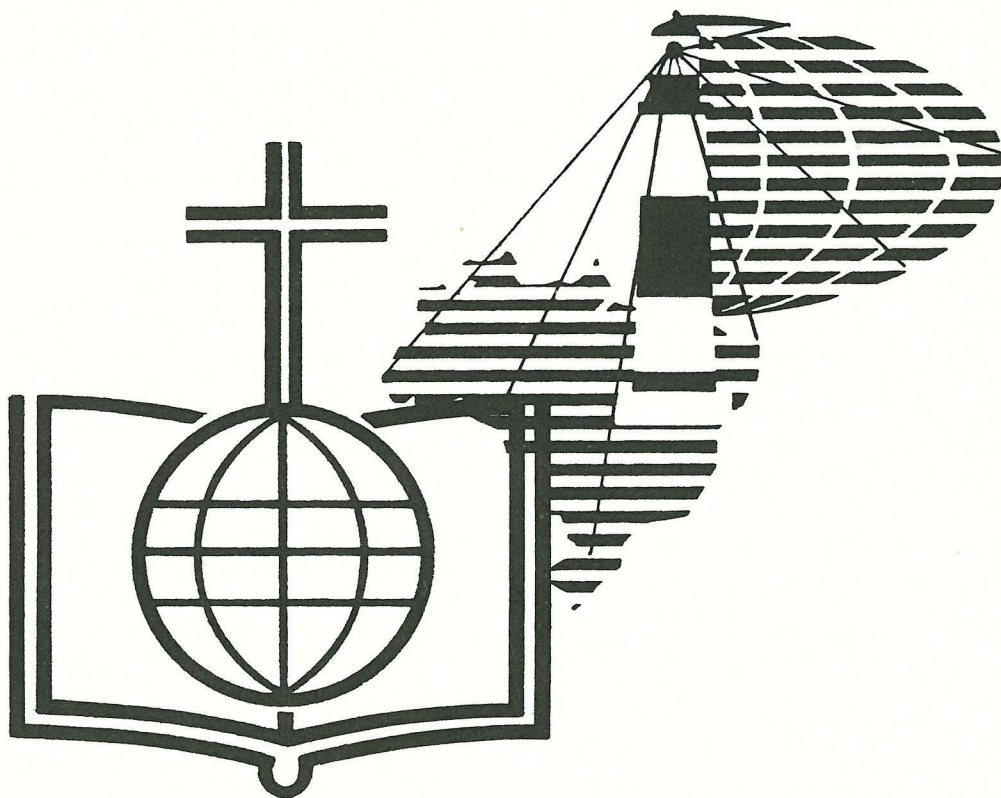
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YOUR JOY IS OURS

On October 15 Baptists in Brazil celebrate one hundred years of witness. The BMS has been sharing in that work since 1954. BMS General Secretary, the Rev Reg Harvey, gives the greetings of the Society on this special anniversary.

'If one member is honoured, all the members share a common joy' — so writes Paul of the Body that is the whole Church of our Lord Jesus Christ. He was not giving an order or making a request, he was stating a fact. If we are so committed to Christ as to be truly part of his Body the Church then if one member of that Body is honoured or praised, all of us share in the joy.

This is at least a partial explanation of the warmth of our pleasure at the Centenary of the Brazilian Baptists. We rejoice in this special anniversary and all the celebration that is marking the event. Our links with the Brazilian Baptists have been established for only just over a quarter of that 100 years. Yet they have been long enough to see how that particular part of the Church is growing in size and maturity; long enough to be stirred by the enthusiasm of the faith and witness of so many Brazilian Baptists; long enough to be very glad of our partnership in the challenging and exciting work still to be done in that vast land of Brazil. We share the common joy of their celebration.



We congratulate you

In this spirit, the following resolution was sent from the General Committee of the Society to the Brazilian Baptists.

It was resolved that the General Secretary be asked to convey the following greetings to the churches of the Brazilian Baptist Convention:

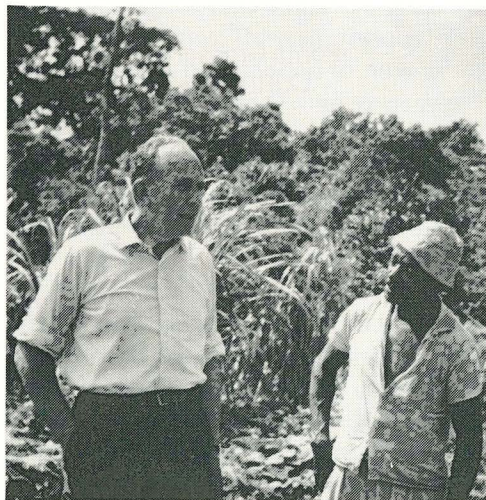
'Recognizing that this year sees the celebration of 100 years of life and witness of the Baptist churches in Brazil, the General Committee of the Baptist Missionary Society —

'joins in thanksgiving with our brothers and sisters in Christ in Brazil for God's

inspiring, His faithfulness through 100 years and His continued empowering, that has led to the present strength and vigour of the Baptist work in Brazil,

'congratulates our partners in the Gospel on this joyful occasion and offers warmest good wishes for a very happy and inspiring celebration,

'shares in prayer that the work that God has begun and established will continue, going from strength to strength in the power of the Spirit, to the glory of our God, Father of our Lord Jesus Christ.'



First BMS missionary to Brazil, Arthur Elder with church member from Umuarama

BRAZIL SAYS THANK YOU TO THE BMS

By **Pastor Altair Prevedello** the Secretary of the Paraná Baptist Convention

Jesus told his disciples to 'Go into all the world'. Responding to this challenge the BMS sent missionaries to Brazil. It was in 1954 that Arthur and Kathleen Elder began their work in Ponta Grossa, a city just 100 kilometres from Curitiba. Later they moved their home to the west of the State to the city of Cianorte.

At that time everything was at the pioneer stage. New cities were springing up without highways and without comfort. Many people were looking for land, especially for coffee production, and so many cities and churches were born. Today, in Cianorte, there is a large Baptist church well located in the city. From there other cities were reached by BMS missionaries in the west of Paraná — Guaira, Umuarama, Goio-Ere, Cascavel and many others. In this outreach many missionaries gave a great deal to the work in Paraná. They are now in other areas of activity, but the fruit of their work in our State continues as a landmark. We say thank you to all of them (see list below*).

At present we have in Paraná, Avelino and Ana Ferreira. Avelino has been Executive Secretary and Treasurer of the Paraná Baptist Convention. He has helped in the rebuilding programmes of churches like Cianorte, Jacarezinho, Cajuru and is now pastor of the Eslava Church in Curitiba.

On the coastal strip David Brown has given help in the Association and pastored a church at the same time. His wife Sheila has helped as a nurse at a clinic where on average 400 people are

seen every month. Near there, still on the coast, Frank and Peggy Gouthwaite work in agricultural teaching with CEBADER, where Operation Agri has helped too. This region is different from the rest of Paraná. It is a poor area, where, until recently it has only been possible to travel by boat because there were no roads.

In Paraná we have a House of Theological Education — The Baptist Theological Seminary of Paraná. Michael Wotton and David Grainger are full-time teachers in the suburbs of the city. Roy Davies is the co-ordinator of the youth work in Paraná.

Building and strengthening the Church

In Rio Negro and Roseira Roy and Margaret Connor have been working since February of this year. Rio Negro has a very weak church which has already been divided twice on doctrinal issues. This church is almost on the border between our State and Santa Catarina. Roseira is a rural church. Both churches are getting ready to build new places of worship.

In the south-west John and Valerie Furmage have done a great deal of work. They helped in the strengthening of the church in Pato Branco and now are further into the interior of that region and have opened up a new work in Dois



*David Doonan, Tony Boorne, Derek Winter, Brunton Scott, Roy Deller, Brian Taylor, David Martin, John Clark, Jim Clarke, Frank Vaughan, Eric Westwood, John Pullin, Boyd Williams and Keith Hodges.

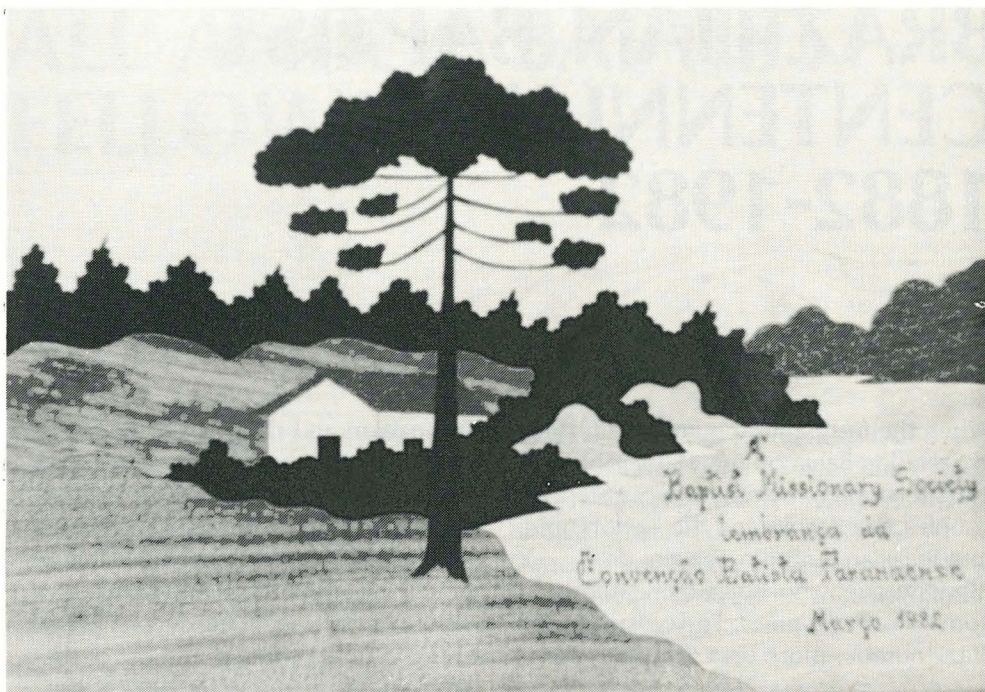
Vizinhos using their own home as a chapel. Foz do Iguaçu is a tourist city because of the waterfalls of the Iguaçu River. There Derek and Joanna Punchard are working. When they arrived the church was very weak, today it has grown and helped in the establishing of a work at Itaipu where about 30,000 employees work on the construction of a new hydro-electric plant. Now there is a new church in Itaipu.

Going to the north-west of the state, Gerald and Johan Myhill are in Nova Londrina. There a new work has begun and it already has its own chapel. The couple also give time to the islands of the Paraná River. Almost every year those islands are flooded which means that the inhabitants lose their houses and their crops. Using their boat, the couple have done a great deal to help the island dwellers.

A partnership with the Church in Paraná

So it is that the Baptist churches of Great Britain are helping the work over there in Paraná through the BMS. In other parts of Brazil BMS missionaries are at work in São Paulo, Mato Grosso do Sul, Mato Grosso do Norte and Rondônia. Mato Grosso do Norte and Rondônia are today what Cianorte and Umuarama were in the past. Many people are going there looking for new lands and seeking new opportunities. They are regions which need to be attended to now as was the west of Paraná some years ago.

Brazil continues to be a great challenge. Without doubt there is still a great door open for evangelization. There are 120 million Brazilians and 500,000 Baptists. This year, Baptist work is completing its first century. Today we have about 3,300 Baptist churches in many places, but even so a great many are still unreached with the message of salvation in Christ. Just in Paraná, where there are 300 municipalities we have Baptist work in



Marquetry, picture presented to BMS by Paraná State Convention

only half of them. We have various churches in the interior of the State who are unable to have a pastor because of the lack of financial resources. In the bigger cities all or almost all of the churches have their own minister.

An increasing social concern

The social aspect of life is of much concern. There has been a great increase in the number of abandoned children and those living in very poor families. One of the causes is lack of work. When coffee was the strength of Paraná, it provided much employment. Today agricultural machines have taken over from manual labour, obliging people to go to the cities in search of work, but because they do not have a specialised profession, they cannot get a job. This creates a serious problem, especially in the biggest cities. Many years ago the Paraná Baptist Convention had an orphanage in the State, but because of various circumstances this was closed. We would like to have a new orphanage in order to help meet, at least in part, some of these great needs.

Then there are the needs of the elderly. Those able to contribute to the Social Security Fund receive, in their old age, a pension which is equivalent to their contributions. But those who are not in such a position will receive half a minimum salary (worth today about £22 a month) after reaching 70 years of age. Many elderly people do not have anywhere to live, so we would like to

provide a home for the elderly.

A lot of young people from our churches in the interior go to Curitiba to study at the Universities. Because they do not often find a home where someone will help them, it is very easy for them to turn away from the faith. This, we feel, is a challenge to provide a hostel for University students.

Feeling the need for outreach

And so Brazil continues to present many opportunities for Christian service. In these 100 years we have grown from five to 500,000 Baptists, but spiritism has grown much more, leading many into spiritual blindness. Because of this, in our centennial year, Brazilian Baptists feel the call to reach out. In national missions today we have about 300 missionaries and in another eleven countries, we have a further 70 missionaries. As we have received the good news of the Gospel, so also we wish to share it with others.

In the name of the Brazilian Baptists, and especially on behalf of the Baptists of Paraná, my land, I give grateful thanks for the help of the BMS in our country. The results cannot be expressed in numbers, but God knows what they are.

For all that has been done, and for all that is being done, our sincere gratitude and our prayer that God will continue blessing your great country, Great Britain. Pray for us also here in Brazil. Many thanks.

BRAZILIAN BAPTIST CENTENNIAL 1882-1982

When the first Baptist church was formed in Salvador, Bahia on the 15 October 1882 it had five members, two American couples, the Bagbys and the Taylors, and one Brazilian, Antonio Teixeira de Albuquerque, who was a converted Roman Catholic priest. Today Baptists in Brazil number more than 500,000.

Interest in missionary work in Brazil was sparked off when an English speaking Baptist community in the State of São Paulo wrote to the Baptists of North America. 'If we are not mistaken, our Heavenly Father has opened the doors to Brazil. He calls on us to take the land. Men of God are on the field. . . . Our missionaries, from the beginning of their work, have had the privilege of leading men to the Lamb of God, and burying them with Christ in baptism. It seems that blessings from on high have fallen on the Mission.'

Opposition and danger

Soon many folk were offering to serve in Brazil. At first they met a great deal of opposition from Roman Catholics and were often in some danger. But the work grew throughout Brazil and there were many converts including several priests. Churches were formed in most of the States of Brazil so that by 1907 it was possible to form the Brazilian Baptist Convention.

Because of its connections with North America the Brazilian Baptist Convention is organized according to the pattern of the church there. Each state has its own administration of *junta* which represents the churches and associations. Until recently missionaries tended to be the secretaries of these *juntas*, but now the majority are led by Brazilians.

A strong emphasis is laid on the educational responsibility of the churches through all age Sunday school

work. Stewardship too is seen to be important and all members are taught to tithe.

Like British Baptist Churches each local church prizes its independence, but there is also a strong denominational bond, often to the exclusion of links with other Christian groups.

A witnessing Church

Brazilian churches feel very strongly the urge to mission. Most services and sermons are geared to winning commitment to Christ and evangelistic meetings are arranged several times in a year. They believe it is the responsibility of all believers to witness and to seek to win others to Christ.

The National Missions Board has held evangelistic projects in different parts of the country using teams of students from the seminaries. In order to follow this up it has been necessary to place full-time workers in pioneer situations to care for the newly formed congregations.

Other lands are not neglected and workers have been sent to Argentina, Uruguay, Paraguay, Bolivia, Venezuela, Angola, Mozambique, the Azores, Portugal, France and also to the Portuguese communities in Canada.

Early on it was felt necessary to train pastors and workers. Seminaries were opened in Recife, Belem and Rio. Others have followed as the work in places like Paraná and São Paulo has progressed. They usually follow the North American pattern and not all who attend eventually enter the pastoral ministry. The courses offered are usually in Theology, Music and Christian Education.

The seminaries suffer from a shortage of staff and missionaries are usually involved in the work. Another problem is the lack of good theological books written in Portuguese.



One of Brazil's many growing cities — Curitiba

In 1982 the Baptist Church in Brazil has:
550,000 members
3,144 churches
350 missionaries of the Home Mission Board
70 missionaries of the Foreign Mission Board working in 13 different countries
3 seminaries with 1,300 students
2 theological schools for women with 500 students
The largest evangelical publishing house in South America

Co-operating with the Brazilian Baptist Convention are 27 State Conventions. Most of them have their own state headquarters. They correlate convention work among the churches and over 150 associations. Most have departments to promote missions, evangelism and religious education. 56 radio programmes and eight local television programmes are maintained by churches or state boards.

In addition these states maintain the following institutions:
14 theological schools with 1,391 students
19 primary and secondary schools with 39,279 students
31 state camps
12 orphanages with 1,147 children
1 state Baptist hospital

In recognition of all these facts Baptists in Brazil are being asked to make the following pledge:

With profound gratitude to God for all this, and
Wishing to rededicate my Christian life and desiring to co-operate more with my church and through it to extend further the Kingdom of God in Brazil and throughout the world

I sincerely promise to:

Pray and read my Bible every day;
Practice tithing and increase my love offerings;
Participate faithfully in the work of my church;
Seek to evangelize those about me;
Elevate the spiritual life of my family;
Abstain from that which would hurt my testimony;
Be reconciled to God and to my church if backslidden or excluded.

ALL AFRICA BAPTIST FELLOWSHIP

After spending three days in exploring ways to strengthen African evangelism and mission work, Baptist leaders from the African Continent, meeting in Kenya last July, decided to form the All Africa Baptist Fellowship.

'The formation of the AABF is historic,' said Joao Makondekwa of Angola, 'because Baptists now have a body to serve as a platform for an exchange of ideas for spreading the gospel.'

'The AABF will weld Baptist churches in Africa together in a strong fellowship,' added Samuel Akande of Nigeria. 'It will enable us to carry out evangelism with greater force, and increase partnership and exchange of ideas and missionaries among African nations.'

Afterwards the Baptist World Alliance, meeting at the Kenyatta Centre in Nairobi, approved the AABF as its fifth regional fellowship, voted \$15,000 to help launch it, and elected Samuel Akande as BWA secretary for Africa.

The BWA had worked with African leaders to encourage the formation of the AABF and sponsored the preceding Evangelism and Education Conference and the International Mission Secretaries Conference where more than 130 people from 27 countries explored evangelism and mission outreach in Africa.

Forty-one delegates at the AABF formation meeting elected Samuel Akande, General Secretary of the Nigerian Baptist Convention, as AABF General Secretary and approved the location of the AABF office in Ibadan, Nigeria.

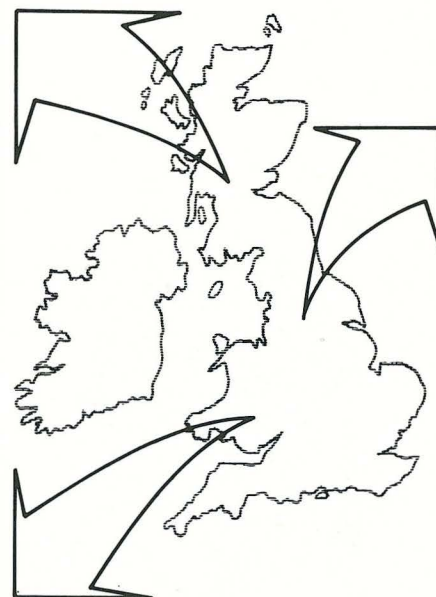
Gerhard Claas, BWA General Secretary,

told the delegates he rejoiced that a 'new child has been born' to join the other BWA regional fellowship in Asia, the Caribbean, Europe and North America and take another step toward developing BWA regions to assist Baptist work worldwide.

'With the vibrant Christian life evident in Africa,' added Dr Duke McCall, president of the BWA, 'I am delighted to see Baptists unite in a strong fellowship.'

Joao Makondekwa, president of the Evangelical Baptist Church of Angola was elected President of the AABF.

Go Forth and Tell



**GIFT AND SELF DENIAL
 WEEK
 OCTOBER 24-31**

THE THIRD NEIGHBOUR — THE STORY OF DOIS VIZINHOS

by John Furrage

Thirty or forty years ago, two families of Italian decent settled in the south-west of the State of Paraná in Brazil. They were farmers and at least nominally Catholics, although one started a timber yard and the other may have had a mill. So eventually two villages grew up which because of their proximity to each other became known as the 'two neighbours'. When they were designated a Municipality the name stuck, Dois Vizinhos. The new town grew rapidly and by 1961 the population was 5,000 and reached 10,000 in the census of 1971 (and it would pass 20,000 before 1981). As the town grew the Third Neighbour watched but there was no one to preach his good news to these people.

In 1977 a train of events was set in motion which would before long result in the preaching of the gospel of Jesus Christ to the people of Dois Vizinhos with sincerity and truth. The Baptist Convention of Paraná was considering placing its first Brazilian mission and the ten Associations were asked to submit suggestions for initial pastorates in their area. This presented special difficulties to a weak group such as the South West which represented only six toe holds in a region of 42 Municipal towns and areas. Even to think of a suggestion was impossible as we all knew so little of our vast area of responsibility.

However, those involved in the 1961 and 1971 national censuses came to the rescue and some idea of the size of our

problems could be ascertained. Dr Jeronimo Mowa de Ferro, the Association secretary, became excited at the figures for Dois Vizinhos. Here was a town growing 10% per year and a hastily organized visit ascertained that there was no mainstream evangelical work. His enthusiasm knew no bounds and the Convention Secretary who was attending the induction of the aforementioned national missionary at Francisca Beltrop was press ganged into visiting the town. Pastor Altair Prevedello had a tight schedule, but made a flying visit and returned full of enthusiasm too in spite of the fact that in his haste he found only the southern part of the town, the second neighbour remained to be discovered at a future date.

The Third Neighbour was planning

The Association immediately adopted Dois Vizinhos as a future project with signs following. Prayer immediately began for a worker and representation was made to the Council of the Convention. All the odds seemed to be against them but finally concerted prayer won the day and on 21 April 1979, Valerie and I, with the children, moved into the Mission House at Rua Marechal Deodoro 497 Dois Vizinhos.

Now at that time the Convention had no cash available to help with a building or a site. However, the Third Neighbour had his plans ready. As we began to look for a house to form the BMS Manse, we came in contact with one of the original two families who had founded the town. A son had a house he wanted to dispose of quickly for cash and was willing to sell it well below its market value. The house was large and spacious in spite of being the cheapest house we could find. It had two storeys, upstairs for us and downstairs for the church, and an enormous garage for the Sunday School. The first of many answers to prayer which have so far planted a thriving congregation, with a prize plot of its own for the future building. But we are getting ahead of our story. On 25 April 1979, our family met, with a Baptist lady we had contacted, to study the scriptures, a truly all age Sunday school class.

The Third Neighbour had prepared the ground well for this day and the work progressed by leaps and bounds as



Reginaldo Krukli, the speaker at the 1979 Campaign, Dois Vizinhos



Church members and adherents



Baptismal candidates, 1979



Baptism in the river, 1980

Christ added to the work weekly those who were seeking salvation. A man appeared looking for a pastor to bury his son. He had been killed while working away from home. The boy had been a believer, hence the call. Not many months were to pass before this father

and his four eldest remaining sons, with one of their friends, were themselves baptised. Each new member brought more and in spite of failures and setbacks the work grew. In December 1981, when we came home, there were 23 members and a community of

adherents, including children, of about 70 more. A future building on the new site just behind the mission house was already a subject for our prayers. An impossible dream for such a poor small group but the Lord has ways of fulfilling his plans.

Our first wedding

During furlough we waited news of all these young believers with trepidation. The work has slowed in our absence and some adherents have vanished, but the membership has remained firm. Indeed, four new converts await baptism on our return. A youth music group has been formed and used with blessing in the Association. A young couple wait for us to unite them before God in marriage. It will be our first wedding in Brazil, a testimony to the developing nature of the church. In our absence the Association, whose vision gave birth to the congregation, has launched a target of organizing three new churches before October 1982. This date marks the centenary of Baptist witness in Brazil. One of the new churches is to be Dois Vizinhos. Obviously they expect much advance to take place in an incredibly short space of time.

Further membership growth with parallel spiritual growth and developing of talents and gifts is the hope. There is much to be done on our return then if the new seed planted in their hearts by the Third Neighbour is to bear fruit in due season.

What does God want?

Can it be done? We have ceased to ask this question. Rather the question in our region has become, 'What is God's will?' Having answered this question it only remains to continue in prayer and get on with it. We have seen great things done by the Lord and it has been a marvellous privilege to be a part of it. God's blessings on the Association of only 250 members is another story for another day.

So we go back to serve Christ's church in Dois Vizinhos, conscious that our days are numbered in the town. Our work has been as BMS conceived it, which is to found churches, establish them with their own Brazilian worker and move on elsewhere to continue the building of His church. There are other neighbouring towns that must yet be reached with the gospel of Salvation. Pray for us and the Third Neighbour's work.

WHEN THE BEGGARS CAME PRESSING IN

by **Malcolm Burfitt**

As soon as I arrived at Calcutta, and placed my feet outside the airport complex the beggars came pressing in. Then by car I travelled through some squalid surroundings and scenes of blatant human poverty. Indeed I began to wonder where I would be sleeping that night. Finally the car arrived at two guarded steel gates and passed on into a veritable oasis.

These, my first impressions, highlight two controversial issues exercising the minds of several missionaries working in Asia. First of all, 'What is the Christian's attitude to beggars?' and, secondly, 'How far should the Christian pursue cultural identification with the local people?'

A helping hand to heaven

My first reaction, on encountering the beggars at Calcutta airport, was to give what small change I had to the first one who approached me. Indeed, with the Scripture, 'As much as you have given them a drink in my name you have done it unto me,' racing through my mind, what else could I do? But as soon as I gave to one young beggar a group gathered around me seeking similar favours. No doubt, if I had been able to give to this whole group an even larger congregation would have surrounded me.

I was somewhat surprised that even where I did give to beggars they appeared singularly ungrateful. Perhaps they felt that any Westerner could afford it. I was to learn later that the Muslim gives alms to obtain merit, so many beggars believe that they are helping you on your way to Heaven.

The Christian's relationship with beggars was something that exercised my mind



Malcolm Burfitt recently went on a 24 day Asian tour staying in Calcutta, Dacca, Chittagong, Kathmandu and Delhi. The main part of his tour was spent visiting BMS missionary friends, David and Yvonne Wheeler, in Chittagong, Bangladesh. Here he relates some impressions of his tour.

several times during my tour. Missionaries seemed to adopt various approaches from the extreme of always giving alms, even if it meant personal financial difficulty, to giving alms cautiously on an individual need basis. Some missionaries appeared to adopt a 'rule of thumb' approach, for example, 'Do they look well fed and healthy?' Further, if in the overtures of begging, the beggar clings to your feet he is likely to be in genuine need as such an act is anathema to the Muslim.

The Christian's response to beggars does not seem to be a simple issue. There are

beggars and beggars. My superficial analysis would identify three types. In the first place, the organized gangs of scoundrel children where you wonder if a coin or an 'oscar' should be their reward. Secondly, the mothers who carry their malnourished child as their begging bowl. It is a sad picture. However, stories of deliberate underfeeding or drugging of an unwanted baby make you hesitate before giving alms, even in these circumstances. Thirdly, the men whom I saw begging appeared to be physically ill with various diseases. However, in the company of medical missionaries I learned that many of these poor specimens could easily have been healed by modern drugs. Further, many had been offered this remedy but refused on the grounds that a beggar is more likely to achieve greater remuneration than an unemployed fit man where there is no such thing as 'unemployment benefit'. I was reminded of Jesus' words to the invalid — 'Do you want to be healed?'

What would you do?

In order to clarify the practical problems let me pose some further questions. What would you do if a beggar called at your door late at night determined to sleep on your doorstep until you gave him alms? Would you call the guards and have him removed? Would you give him alms knowing that this would encourage him to return at a later date and that many others would follow his example?

The cry of the beggar for *baksheesh* (or *buckshee*) is not always confined there.

At this stage I would like to broaden the issue. Traditionally British taxi drivers, hairdressers, and waiters, have supplemented their income from tips.

Also grateful salesmen and contractors have given Christmas presents to their clients, like diaries, calendars and bottles of whisky, and provided occasional business men's lunches and dinners. Many companies also recognize an element of petty pilfering by employees. Generally the rules of the industrial relations game are kept within reasonable limits. But in a situation where people are poor and where few things have a fixed price, because of bartering, the temptations are much greater and the line where tipping stops and bribery begins is much less precisely drawn.

The developing emphasis on technical missionaries means that many more missionaries must engage in commercial transactions. Any new building project requires planning permission and the purchase of building materials. Medical supplies must be purchased for the running of any hospital. Many missionaries will have to tread the tightrope between being perceived as gullible and being 'ripped-off', or being unresponsive to a genuine need.

After such a short stay I can only fumble in trying to formulate the right questions. I do not attempt to proffer any panacean answers. To be positive, we at home can pray that the Lord will guide our missionaries.

I would also briefly mention what seemed to be a live issue at this year's Dacca Convention, cultural identification.

'All things to all men'

Within the class structure of Bangladesh the majority of missionaries appeared to have an upper/middle class standard of living. Using the Biblical precedents of Ezekiel 3:15, where the prophet 'came to them of the captivity . . . sat where they sat . . . and remained among them' and 1 Corinthians 9:19f. where Paul wrote 'I am become all things to all men, that I might by all means save some', some American missionaries are questioning this traditional role. They feel that they should be living among, and identifying with, the lower classes in order to win them to Christ. This could mean living in very squalid conditions by Western standards. The Muslim culture is very much a man's world and women tend to be hidden away and rarely seen in public. An increased cultural identification would place a considerable

burden on missionary wives.

Finally, some overall impressions of my Asian trip. I was reminded at times of the Old Testament false gods. There was Animism, pantheism and animal sacrifice. It saddened me that such art and beauty had been created for gods who are no gods.

The cultural pressures of the family and the group with their inherent adherence to an Asian religion makes Christian evangelism very difficult. Most missionaries eagerly await the postman and welcome news from where God has called you to labour for Him. Why not write and encourage a missionary today?

NOT COUNTING THE COST

'Baksheesh, baksheesh' is a familiar cry to anyone who has visited the East, and to the missionary returning from furlough the very sound of it can strike a chord of unrest. What do I do, what should I do about giving to beggars? Isn't the Bible clear with its word 'give to them that ask of you'?

For many missionaries this is a continuous and largely unsolved problem. There is a constant tension between wanting to give, or perhaps feeling they ought to give, and revolting against the whole system and the society which accepts begging as a way of life for some people. It is so contrary to our idea that those who can work

should support themselves. So what does the Christian do?

One missionary solved it in this way. Jesus said, 'Give to them who ask of you,' so she prayed about it. She decided how much of her tithe should go to beggars and asked the Lord that only those to whom He wanted her to give should ask her for money. With this decided, she began to live accordingly, and she was never asked for more money on any one day than she had in her pocket to give.

How often do we pray, 'to give and not to count the cost'? Are we afraid to take God at His word? Is our faith too small?



Calcutta beggar

A NEW KIND OF CORPORATE CHRISTIAN LIFE

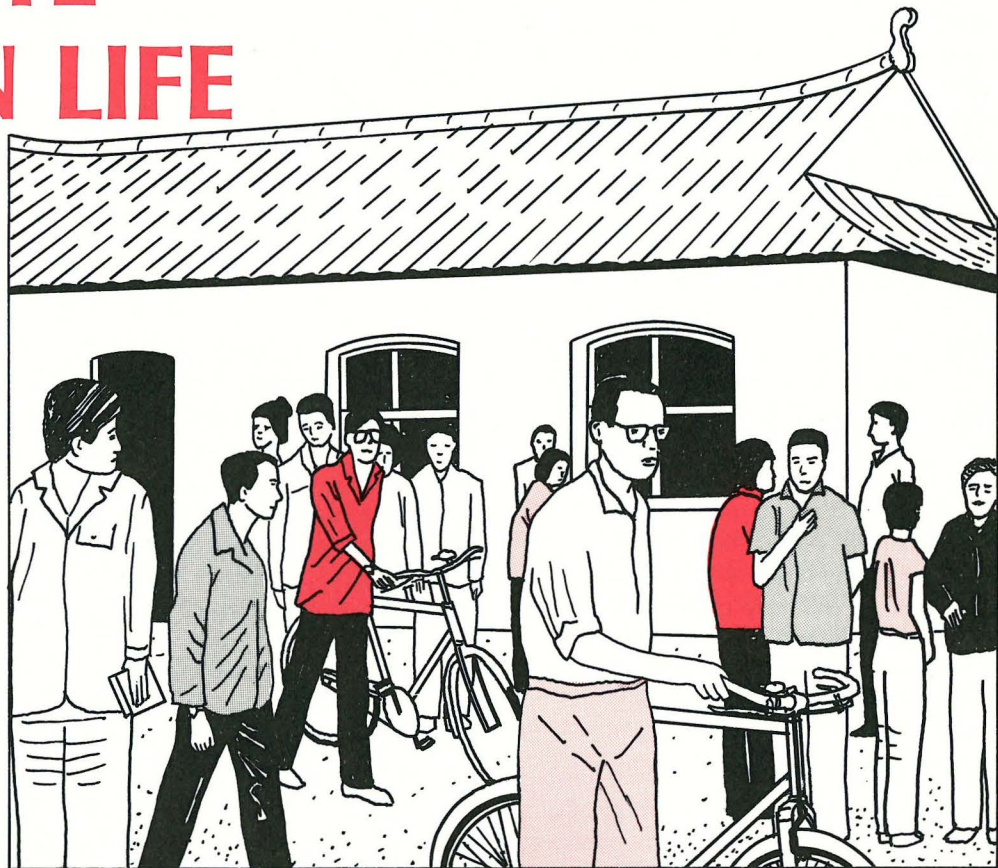
Protestant house churches with many young members are quietly and rapidly emerging in many places throughout China.

The house churches, as their name suggests, are groups of Christians who gather in homes for prayer, Bible reading, and the mutual sharing of spiritual experiences. The majority of these house churches do not maintain any relations with the officially recognized churches.

Two factors may be said to lie behind this growth of informal religious groups in a socialist state; a variety of social changes, and the attendant shift in value attitudes among the people. In the wake of the Great Leap Forward, initiated in 1958 and with development of the communes in China, the pattern of Sabbath observance and worship was shaken to its foundations, as pastors were sent to remote rural areas to do farm work. From 1966 the Cultural Revolution for three years systematically wiped out all church life and work (and some 60,000 believers, lay and clergy, are said to have lost their lives). So the Chinese church, for all appearances, vanished from the scene. But through the refining fires of persecution and martyrdom, a new kind of corporate Christian life was born in the form of the house church.

A disturbing element

In 1975 *Time* magazine carried a story about three lay Christians who, having been dispersed by persecution under the Cultural Revolution, in 1969 began gathering secretly for worship. By 1973, four years later, this group had swelled to more than a thousand believers. In the following year, the group was charged by officials with being a 'disturbing element', and its existence became publicly



This month sees the visit of seven members of the China Christian Council led by Bishop Ting. They represent the officially recognized Protestant church in China, but there are many thousands of Christians who worship in houses. When the British Council of Churches delegation, including Dr David Russell, visited China at the end of last year to make arrangements for the present visit, they were unable to visit the house churches, although they met some of their leaders. The China Christian Council would like to be linked more closely with this movement, because 'We have a duty to offer practical service in addition to teaching and religious work, for example, by supplying Christians with newly printed Bibles, for those who meet in small meeting-places are also a part of the Church'.

In this article, Moribe Yorishama tells us a little about this growing Christian Community in China.

known. From this case, the existence of house churches in China first became known in the West. With the liberalization policies in 1978, and also through the growing numbers of overseas Chinese making visits to ancestral homes in China, the remarkable progress of house churches throughout China has become widely known.

The maintenance of a socialist state requires means of surveillance throughout society. Mutual surveillance on a day-to-day basis breeds a psychological atmosphere of distrust. The

long range effects of this erosion of human trust are said to have affected young people especially. For persons burdened with despair and no hope, the house church offers a new world of trust; it functions as the exceptional grouping in such a society. Moreover, because it functions like a family, the house church has, I suspect, added attraction for the traditionally family centred Chinese people.

As a form of church existence born under extremity during the Cultural Revolution, the house church is not just

another instance of religious fanaticism. It is, rather, a grassroots expression of religious life that serves the surrounding community. I was told by one house church leader, for example, that young people nurtured in the house churches devote themselves sacrificially to work in their various production units. He further stated, 'Because we follow Christ, we want to become even more devoted to our country'.

The sole authority

The moving force behind the house churches, this leader asserted, is belief in the singular authority of their faith and in the Bible.

Without the many efforts to make the Bible available, we are told, the house churches would never have come into existence. Most Bibles were lost during the Cultural Revolution, provoking subsequent efforts to reproduce as many Bibles as possible. The few remaining Bibles were recopied by hand and new copies were mimeographed. Taking the Bible as the sole authority of faith, and the conviction that freedom of faith is the basic freedom, have together led

these house churches along a different path from that of the publicly recognized churches.

A leader of a house church in Shanghai explained why their house church does not affiliate with the publicly recognized churches. Quoting Jesus' admonition about rendering Caesar's things to Caesar and God's things to God, the letter stressed the basic principle of the separation of religion and state; the church should not interfere with politics, and the government should not interfere in church affairs.

In the current mood engendered by China's new modernisation programme, it is said that young people have abandoned former attitudes of self-denial and self-sacrifice. The house churches, however, promote what may be called a dogged sense of self-sacrifice. And it may be that this has a spiritual attraction for youth who are seeking a true way to live. The house churches sustain a world of faith that is not susceptible to becoming a tool of the political system; they witness to an independent existence that has an absolute basis.

According to the China Daily there are now 260 churches in China, 120 Catholic and 140 Protestant, with large congregations. Exact figures of the number of worshippers are not available but the China State Council's Administration of Religious Affairs says the ranks of three million Catholics and 700,000 Protestants at the founding of the People's Republic in 1949 have, despite the great reduction during the 'cultural revolution', been restored and are still growing.

It is not possible to measure the number worshipping in house churches. One writer has suggested tens of thousands whilst another talks about five million.

The problems reflected here are not confined to China. In capitalist society religion has lost its allegiance to truth; it has been reduced to a kind of health-maintaining elixir that serves only a social function. This, then, is not someone else's problem; it is one we must face squarely ourselves.

CCA News

WHERE DO MISSIONARIES COME FROM?

We all know where missionaries are sent to do their work, but have you ever wondered where they come from? There can only be one place — the local church. This is the fundamental training ground for a missionary.

If the church has properly disciplined him he will already be a disciple maker, which is what Jesus said is the task of a missionary.

If the church has kept its people informed of the needs of the world and God's concern for it, his eyes will already be on the ends of the earth.

If the church has taught him to pray and surrounds him with prayer, he has already learnt the life line of the missionary.

If the church has encouraged him to be loyal to the Body of Christ in his locality, he has already overcome many of the tensions and difficulties which bedevil missionary work.

If the church has spotted his gifts, suggested training to develop it, and introduced him to the BMS, he is privileged, when the time comes to go forth, and have the church wholly with him.

There is no better place of initial training for missionaries than a home church alive to its Biblical privileges and responsibilities.

Adapted from an article in the New Zealand Baptist



AFRICA'S GROWING CHURCH AND THE CHANGING WORLD CHURCH

Africa will be a predominantly Christian continent by the year 2000 according to Dr David Barrett, who was speaking at the Conference of International Mission Secretaries in Brackenhurst, Kenya in July. He said that the number of Christians in Africa has increased from nine million in 1900 to 203 million in 1980 and is expected to be 393 million by the end of the century. This represents 48 per cent of Africa's predicted population by that date.

According to the United Bible Societies, this rapid growth has created an unprecedented demand for the Bible throughout the African Continent. Dr Eugene Bunkowske, Translations Co-ordinator for Africa has said that there are 442 Scripture translation projects taking place in Africa at the moment. There are between 1,600 and 2,000 different languages in Africa of which approximately six per cent have a full Bible. Dr Bunkowske expects that 75 new Bible translations in African languages will be completed during the next ten years.

Colourful statistics

Dr David Barrett has recently published the *World Christian Encyclopedia*. It is full of facts, which, whether they are useful or not, certainly make fascinating reading.

For the first time in 1,200 years the majority of the world's Christians are 'non-whites'. This is the culmination of a trend which began in 1800. At that time the world's Christian population was starting to grow (23.1 per cent) and the proportion of white Christians was declining (86.5 per cent). In 1950 Christians had grown to 34.1 per cent world-wide but only 63.5 per cent was white. The Encyclopedia tells us that today 47.7 per cent of Christians are white, 19.3 per cent are black, 11.6 per cent are brown, 11.0 per cent are tan, 7.2 per cent are yellow, 3.3 per cent are red

and 0.2 per cent are grey.

It also records the ability of religious faith to survive in a so-called secular world, but it also points out the 'equally startling' growth of secularism. At the beginning of this century only 0.2 per cent of people in the world could be classed as either atheist or agnostic. This group is now at 20.8 per cent, is growing at the rate of 8.5 millions each year, and is mainly to be found in Europe and North America.

'A large percentage are the children, grandchildren, and great grandchildren of persons, who in their lifetimes were practising Christians,' the encyclopedia says. 'No Christian strategist in 1900 had envisaged such a massive rate of defection from Christianity within its 19th century heartlands.'

Many being added daily

However, apart from this, the statistics for the Church are impressive. 64,000 new Christians are added to the Church every day. Unfortunately this growth is the difference between births within Christian communities and the deaths of Christians.

The exception is Africa where one quarter of the annual gain is accounted for by 'net new converts' — that is the total of converts less defections.

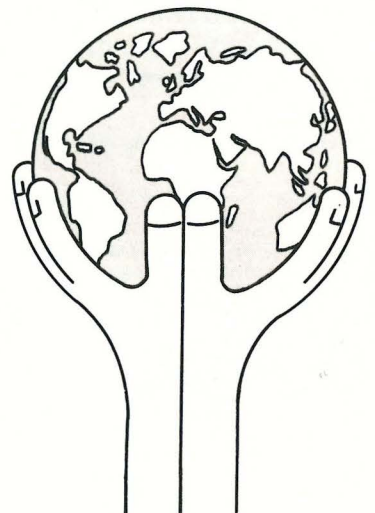
In spite of such rapid Church growth in Africa, the likelihood is that the main Christian group in the near future will be amongst the Spanish speaking Mestizos of Latin America. There are expected to be 173 million by the end of the century compared with the 108 million white Church members of the United States at the present time. The predominant language spoken by Christians today is Spanish (207 million), followed by English (196 million) and Portuguese (128 million). This has not been reflected in the realm of Christian communication.

Most TV and radio audiences for Christian programmes (412 million) speak English and 41 per cent of Christian periodicals are in English.

Every day 65 new Christian congregations are formed, mainly in non-white areas. At the beginning of the century there were 1,900 different denominations in the world, now there are 22,000 with five new ones being formed each week.

David Barrett, who is research officer for the Anglican Church in Kenya, spent 14 years researching this work and he personally visited 212 countries in the task of gathering together the information.

God's Love Embraces All



**GIFT AND SELF DENIAL
WEEK
OCTOBER 24-31**

PICKED UP BY CHANCE

One day in April, Sue Evans, BMS missionary in Yakusu, was literally left holding the baby. A woman had given birth during the night, but no one at the hospital knew that she was wanted by the police. Evidently she had stolen some money, and four soldiers arrived to arrest her the next morning.

Sue Evans, who was in charge of the Maternity Department, refused to let them in, locked the woman and baby in the delivery room, and went to get the Hospital Administrator. When they returned they found that the woman had broken a window and escaped leaving the baby on the bed.

The other women in the maternity ward said that she must be *ndoki* (practising black magic and witchcraft) to have climbed out of such a small window. These superstitious feelings made it

difficult to find a home for the baby.

The mother was eventually arrested by the police, but escaped once again. She was briefly seen on her way up the river, but now no one knows her whereabouts.

Sue Evans and other BMS missionaries looked after the baby for three weeks, but at last he was taken into an African family, and the mother is bringing him up as a twin to her own girl. He has been given the name 'Kolokota' which means, 'picked up by chance'.

Sue Evans says, 'We pray that the Lord will lead him in his life ahead. We pray that as we work for Him, our Saviour, that we will see lives being born again and grow up in the Love of the Lord, as we have seen this little boy daily change in likeness.'



Ian and Isobel Morris with their new baby, Steven Russel, born on 10 April. Ian and Isobel are serving at Tondo in Zaire where Ian is helping with the Agricultural project.

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PRAYER GUIDE NOTES

Bishop L Tandy (3 October) will, hopefully, have arrived in this country on a visit.

John and Maria Dyer (14 October) are now on furlough.

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MISSIONARY MOVEMENTS

Rev C Bennett on 16 June from Rangpur, Bangladesh

Mr P Hatton on 29 June from Ngombe Lutete, Zaire

Mr M Smith on 8 July from Yakusu, Zaire

Rev J and Mrs Watson and family on 12 July from Barisal, Bangladesh

Rev D and Mrs Jelleyman on 15 July from Kingston, Jamaica

Mr and Mrs D Stockley on 17 July from Gournadi, Bangladesh

Miss J Wells on 17 July from Ruhea, Bangladesh

Rev D and Mrs Norkett and family on 17 July from Yakusu, Zaire

Miss P Woolhouse on 17 July from CECO, Kimpese, Zaire

Mr P Hadridge on 17 July from Kinshasa, Zaire

Mrs L Hinchin on 19 July from Cuibá, Brazil

Rev M and Mrs Wotton and Susan on 23 July from Curitiba, Brazil

Mr and Mrs C Eaton and family on 26 July from Butwal, Nepal

Mrs H Ewings and family on 27 July from Chandraghona, Bangladesh

Mr A Huxford on 27 July from Bolobo, Zaire

Departures

Rev A and Mrs Ferreira on 4 June for Portugal and Curitiba, Brazil

Miss A Flippance on 15 June for Binga, Zaire

Rev J and Mrs Fumage and family on 22 June for Dois Vizinhos, Brazil

Miss P James on 1 July for Cuttack, India

Miss J Smith on 1 July for Udayagiri, India

Dr R and Mrs Hart and family on 12 July for Chandraghona, Bangladesh

Rev S and Mrs Christine and Bruce on 13 July for Cuiabá, Brazil

Dr T and Mrs Bulkeley and Richard on 18 July for Kinshasa, Zaire

Mr P Newns on 18 July for Kinshasa, Zaire

Miss K Rodwell on 25 July for Kathmandu, Nepal

Deaths

On 31 March 1982, **Rev Wilfred John Bradnock**, aged 75 (India Mission, 1934-1948)

In Kilmington, on 15 June 1982, **Rev Sidnie James Newbery**, aged 83 (Zaire Mission, 1926-1951)

On 29 June 1982, **Rev Arnold Edward Page**, aged 72 (Zaire Mission, 1949-1963)

In June 1982, **Rev Bernard John Keogh**, aged 72 (Zaire Mission, 1935-1945)

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (6 June-2 August 1982)

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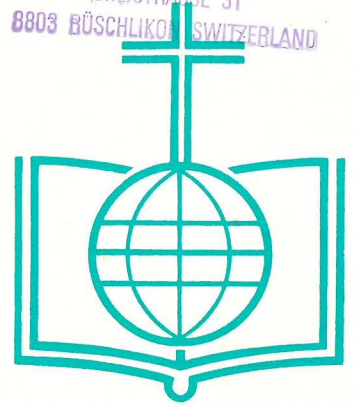
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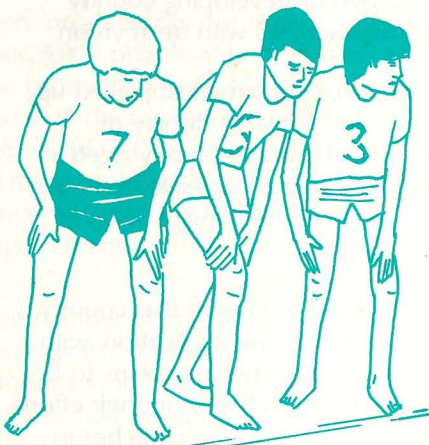
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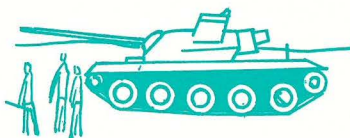
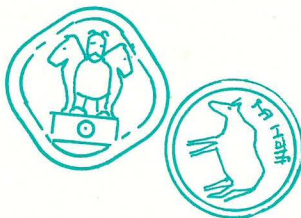
The magazine of the Baptist Missionary Society



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COMMENT

For many of us the only way we look at the life of the church overseas is through the eyes of our missionary colleagues. We have depended upon them to supply the many articles published in this magazine and to write regular prayer letters. Although they spend themselves, often to the point of exhaustion and ill-health, we still expect them to visit our churches on deputation when they are home.

A fresh vision

It is right to learn from them in this way and they are glad to teach, but should it end there? We can look at our churches through their eyes also.

The experience of serving Christ in an underdeveloped or developing country enables our missionaries to see this country and our churches with fresh vision.

One missionary, newly returned from Nepal, went into a supermarket, picked up two or three items from what he regarded as a bewildering large display of goodies, and left as quickly as he could in semi-panic. 'Do people really need all this?' he asked himself. The materialism of our society, which has infiltrated even the churches, is compared with the battle for the basics of life in many parts of Asia.

Missionaries from Brazil often compare the optimism and energy of that country, and the belief that so much can be achieved by hard work and application, with the tired apathy of strike-ridden, grumbling Britain, where everything seems to be left to 'them'. They see the dedicated enthusiasm of Brazilian Baptist in their efforts to evangelize their land and they wonder what is happening to the churches in Britain, where they first caught the missionary vision.

Often when these missionaries return home, they see changes in our society, which we have never noticed. One person complained that even the English language had altered. Certainly they have perceived an increase in selfishness, and have been appalled at changing standards of morality as portrayed on the television.

Something positive

But they have more to offer than mere criticism. Working as they do in areas where the church is relatively new and where a large number of church members are fresh in the faith, they can help us renew our vision. They can point us to the church which lives and works in a situation so different from ours, reminding us that much of what we think essential is not important at all.

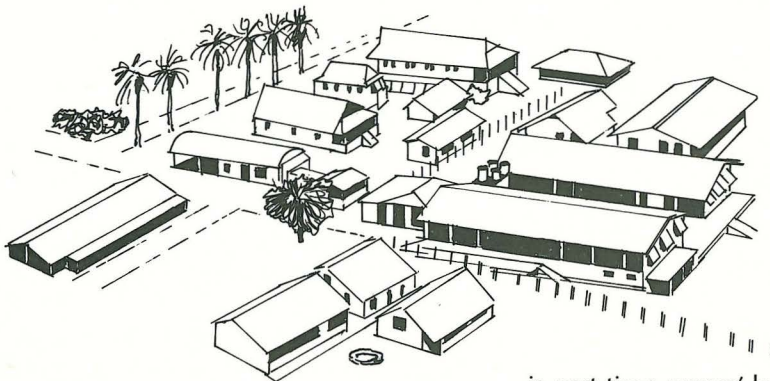
To be involved in mission today means being prepared to listen to what God is saying through the church in other lands.

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IS THERE A DOCTOR IN THE TOWN?

by David Masters



MOST OF us would be upset if there were no doctor in our town. Certainly the 25,000 people at Bolobo balked at the prospect, when, eleven years ago, the BMS doctor, Bernard McCullough, felt called to take up a post downstream in Kinshasa. It involved training medical students there, but the BMS had no replacement for him at Bolobo.

The number of Zairian doctors was increasing at the time, the President Mobutu, who had personal links with Bolobo, had set up, with generous foreign funding, a pilot medical service called Fomeco. This organization ran the main Kinshasa hospital and a hospital river steamer. Both the BMS and Fomeco felt that the Bolobo hospital should be leased to Fomeco, which would post doctors there regularly to provide a clinical service for the town. For want of an alternative the Zairian church accepted this solution.

It is difficult to assess the value of Bernard's work in Kinshasa, but I can testify to the high moral calibre, under great pressure, of one of his students, who later became town doctor 100 km from Pimu Baptist hospital where I previously worked.

Drug shortages appeared

The new start at Bolobo was enthusiastic. Vast sums were spent on equipment and an increasing payroll. Then sadly, as Zaire's economic situation plummeted in the late 70's, serious drug shortages appeared and the doctors began to change at the rate of three a year. With these frustrations, and the isolation of Bolobo, standards of supervision, honesty, teaching and care fell. Drunkenness and immorality became an embarrassment.

As a result the local people pleaded with the National Zairian Baptist Church not to renew the lease on its expiry in December this year, but to appoint a missionary doctor again. So the Church's General Assembly appointed me to be the medical director. They sent me to visit Bolobo to assess the situation and to report back.

Children were dying

The welcome was rapturous, but the condition of the once thriving medical service was very depressing. Only a dozen in-patients were in what is an 83 bedded hospital. The water system was no longer functioning. The building was crumbling and the sterilizing facilities were dubious to say the least. Basic drugs were absent although sometimes available privately from nurses at a price. Children were dying of measles and whooping cough because no vaccinating was being done, in spite of free World Health Organization vaccines. Twenty Zairian nursing students qualify each year on this 'experience' which is not untypical of government hospitals in Zaire. For 100,000 people in a 100 km radius, Bolobo is the only hospital.

The Baptist church at Bolobo, which is one thousand strong, believes that God is calling it to witness to the love of Jesus through medical care. Each Sunday Baptist women from each quarter of the town in turn bring gifts of food for patients. Ward services are not permitted under Fomeco, but the Rev Etumla, who

is part time nurses' home warden, leads regular worship in the hospital chapel.

They declined free treatment

We set up a hospital pre-management committee which included me, the Secretary of the 300 km diameter church region, the Rev Eboma, and several leading Christian laymen. Many hours were given to a study of how much we could pay the nursing staff and how much we should have to charge the patients to do this, allowing for an annual gift of medicines from the BMS. The committee members declined any right to free treatment for themselves, which is a tremendous witness in itself. They instructed me to look at starting, re-equipment, and building capital, and we thank God for a generous grant from the BMS and from two Dutch agencies.

'Except the Lord build the house they that build labour in vain.' The Baptist budget differs little in size from the Fomeco budget. Most of the nurses will be chosen from the existing Fomeco staff. Without the Spirit of God working amongst missionaries, management committee, and Zairian nurses, even if there were a better medical service, the witness to the love and power of Jesus would be lacking.

Pray for the Zairian nurses who, because of the presence of medicines and cash limits, will soon have more patients and more work to do for less wages. They will now receive only the normal nurse's wage in Zaire — £20 a month, while student nurses are supported by their families.

IT DID NOT TAKE ME LONG TO FALL IN LOVE WITH BRAZIL

When David Grainger left this country in 1972 to serve as a missionary in Brazil he was not quite sure of what lay ahead. Not all of what he had heard of the country attracted him, but even so the call of God was strong and sure and he knew he had to go to Brazil.

The morning I left Hartlepool, my home town, to take the flight to Brazil, my parents came with me to the railway station. They were the last to hug and say goodbye. I had been living away from home for six years, but always went back as often as I could. As the train moved away, I shouted from the window, 'See you in five years time.' In fact it was four years, but I never saw my father again. He died just a few weeks before I returned on furlough.

The furthest I had ever travelled before was a twenty minute flight to the Isle of Man. This one took 16 hours. Mary Rasmussen, a BMS nurse, travelled with me. We were going to study Portuguese at the same language school in Campinas, which is about 80 miles from São Paulo. After arriving at Rio de Janeiro, we took a second flight to São Paulo where we were met by David Martin and his wife Charmian. After a quick drink of a delicious fizzy fruit drink called guaraná, we piled into a large jeep. Then came a series of exhilarating surprises. We were whisked through the heart of São Paulo, the biggest and busiest city in Brazil, with skyscrapers and mansions alongside sprawling shanty towns and heavy traffic hurtling at incredible speed. Within minutes we were on the highway to Campinas. I remember noting the huge number of lorries, many with gaily painted tailboards. Then there was the almost comical contrast between the ramshackle wooden houses on the farms and the huge red and white Coca Cola signs high on the hillsides.

The wonderful Brazilian people

Campinas turned out to be a beautiful, clean, modern city with lots of lovely tree lined squares. It has grown to become an important industrial centre of



David and Elidia Grainger

over 400,000 people. When packing my bags my mother had asked, 'What can you buy in Brazil?' She need not have worried. We passed one well stocked shop after another, and I counted at least three large supermarkets as well. Within a few hours I knew I was going to like Campinas. It did not take me long to fall in love with the rest of Brazil, warts and all. The beauty of Brazil is overpowering, and I had not anticipated that. I had also underestimated the fascination of much else and forgotten the most important influence of all, the wonderful Brazilian people.

At language school we studied alongside 38 other missionaries, mostly from the

USA. There were many opportunities to make friends. One old lady at the flower stall in the market used to give me a free carnation every Friday morning. But I first had to prove I had learned a little more Portuguese.

I joined the Central Baptist Church in Campinas, whose choir lifted my spirits even when I could not understand the words. The pastor and the members really made me feel at home. A Christian couple, Daniel Kaam, who is Brazilian, and his wife Nora, who is English, helped to smooth the difficult path through documentation and police registration. Dan spent a week getting our baggage through customs.

After a month I went down to Curitiba for the 150th anniversary celebrations of Brazil's independence. I liked the city with its cooler climate and European ways, so it was good to hear that I would spend six months orientation and further language training there after leaving Curitiba.

Opportunities to preach

Six months orientation is not long to knock you into shape for the task of leading a church in a strange land. However it was enough to learn more Portuguese, to get used to leading worship and preaching, and to see how a church is organized and run in Brazil. Pastor Marcilio Gomes Teixeira of the First Baptist Church, Curitiba took care of me. Apart from visiting and watching him work, there were plenty of opportunities to preach in the mission churches, and once a month I preached in the main church. Having to lead worship in an important church with large attendances was more than enough incentive to work hard on the improvement of Portuguese. Living on my own helped because it meant I usually could only converse in that language.

As my time in Curitiba was drawing to a close, the Executive Committee of the Paraná State Convention invited me to work in Maringá in the northwest. I moved to a little rented bungalow in one of the poorer areas. The streets were unpaved and were either a cloud of red dust, or a sea of sticky mud. My work involved visiting churches and congregations throughout the west of Paraná, but it soon became clear that occasional visits to far off places would not achieve much. It was decided to move me to Campo Mourão to become pastor of that church and secretary of the Ivai Baptist Association. However I still saw a lot of Maringá. I was courting the secretary of the First Baptist Church there. Elidia is the daughter of Rumanian immigrants. They went to Maringá when

it was a little clearing in the forest. It is now a thriving town of over 200,000 people. The Baptist work there started in Elidia's house. There are now three large churches in the town.

Campo Mourão was my first taste of the pastorate. There were 80 members and an attendance of 100 at the all-age Sunday school. I got used to visiting folk on farms and handling the tricky road conditions, mud and all. Sunday was always very tiring and involved preaching and teaching at the Sunday school in the central church and fitting a trip to a congregation or preaching point in the afternoon.

A lively little group

I loved the work with the people on the farms. Two people stand out in my mind. Berbete led a small congregation in a wooden building in the corner of a field on his farm. He was encouraged to start the work by Brian Taylor, a BMS colleague who worked in Campo

Mourão. From a shaky beginning Berbete had built up a lively little group and under a hissing gas lamp with myriads of insects humming around we had memorable services. Christmas programmes were always the best, with real straw in the manger, a real baby and some very spirited acting. Best of all was the stunning background of the clear night sky in which the stars shone with unparalleled brilliance. 'Silent Night' has never sounded quite the same anywhere else.

Then there was a short dark fellow called Zequinha, missing half his front teeth, but as wily as they come. To reach his farm meant an hour's bumpy journey on a narrow road snaking through the hills. His house was perched on a steep hillside. Each Sunday a group of 30 people packed into the house to worship and to study a Sunday school

continues overleaf



First Baptist Church, Curitiba

IT DID NOT TAKE ME LONG TO FALL IN LOVE WITH BRAZIL

continued from previous page

lesson. Zequinha could hardly read or write, but he did a wonderful job. After the service, which I led there once a month, we would gather under the shade of an orange grove to satisfy our thirst sucking fresh oranges and tangerines. Zequinha's wife often had a piece of fried chicken for me because she knew I had eaten a hurried lunch. I was sure the chickens used to scatter whenever they saw my car approaching!

Slowly that other Brazil began to weave its web of fascination. There was something deeply satisfying about working amongst folk in the poorer, more primitive Brazil, even if the ever present smell of pig-sties and earth closets did catch the throat as you arrived. Here were people who had cut

their happiness and their living out of the dense virgin forest. They would probably never drive a car, own a gas cooker or fridge, and would never live in a brick built house. But they could teach us all a thing or two about Christian commitment and joy in simple things. Am I wrong in thinking that they are somehow closer to God than many of us who are surrounded by the glittering trappings and trimmings of the towns or cities? The theologian in me says 'no', but I believe that they are more aware of the presence of God in their daily lives.

Learning the ropes

The members of the central church at Campo Mourão were very good, forgiving my mistakes and making sure I did not go hungry! Alexandre Labiak, a

retired Ukranian shoemaker guided me through the tricky first year of learning the ropes. A Hungarian deacon, Americo Olah, proved to be a right hand man on all occasions keeping me in touch with the pastoral needs. He also supervised the building of the new manse. The Amrades family helped too. Eunice kept me well fed, and it was a thrill to baptize her husband Theodoro, and to see him come as treasurer of the church.

July 1976 is deeply engraved on my memory. On July 2 my father died of a heart attack. It was completely unexpected, and a heavy blow, because by then I was making plans for a furlough to begin six weeks later. But the sorrow and the frustration of that moment were touched with other feelings. On July 31 Elidia and I were married at the first Baptist Church in Maringá. The pastor of the church, José de Silva Machado officiated, helped by Pastor Ismail Sperandio, Elidia's brother-in-law. Many BMS colleagues attended, and of course friends and relatives from various parts of Brazil.

By early September we had already arrived in Scotland for a three month furlough. We had much reason to give thanks for our time in Alloway, near Ayr. Although it was a sad time seeing the lovely home my parents had settled into a couple of years before and which inevitably had lost something of its glow, we nevertheless had a wonderful welcome from the folk at Ayr Baptist Church. This goes for many other places in Scotland. Our early return to Brazil is no reflection on the welcome we received during that first furlough.



Tailoring sons of moderator of Campo Mauro church

David Grainger continues his account next month.

NEVER AT CHRISTMAS

by Fred Stainthorpe

Missionaries are never sent on deputation at Christmas. Churches are too busy with other things. 'The children will be giving their nativity play and there's the carols (by candlelight!) service. It would be too much of an interruption to have the missionary, even if he did tell us of their quaint Christmas customs in Brazil or Bangladesh. Let him come later, when we are not doing anything special. Then he won't interrupt the church's programme.

Such an attitude shows a misunderstanding of Christmas. It has a distinct missionary dimension. Indeed, it is the beginning of the missionary enterprise for at this time the Father sent the Son into the world. This is emphasized in both of the Gospels which describe Jesus' birth. We know that all four Gospels end with a missionary challenge, but two of them begin with one!

The Gospel is for all

Matthew is generally regarded as the Gospel for Jews. They are to see in Jesus the fulfilment of their ancient hope. Yet Matthew alone mentions the visit of the Magi to the infant Jesus. Whereas Herod and his court fear the advent of Jesus and reject Him, Gentiles from afar make a long journey to worship the new-born King. They are willing to submit to ridicule, danger and misunderstanding. The length of their journey shows the extent of their determination. The chosen people ignored their longed-for leader. The despised Gentiles hasten to His cradle. The Gospel is for them also.

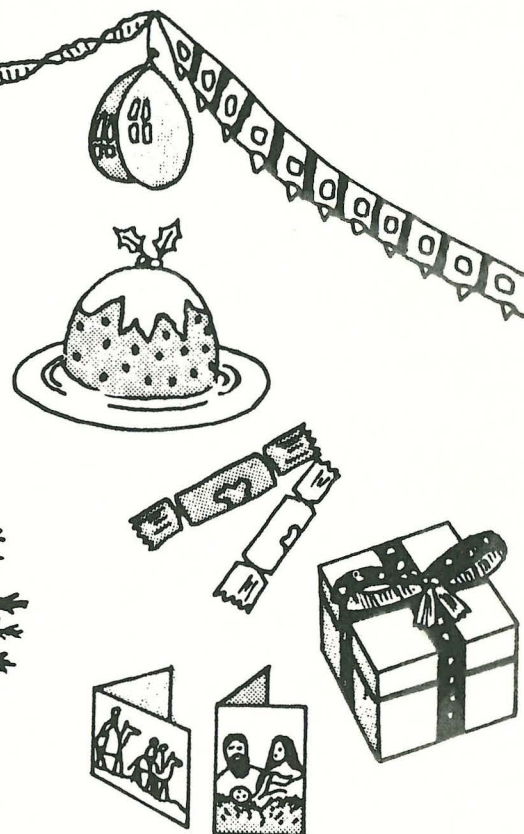
Luke is often seen as the universal Gospel. Written by a Gentile, it shows Jesus as the Saviour of all. Roman and Jew, rich and poor, Pharisee and tax-collector, are all accepted by Him. This

note is struck right from the beginning. The angels tell the shepherds of good news which shall be for all people (Luke 2:10). The aged Simeon sees in the child Jesus a light to lighten the Gentiles and the glory of His people, Israel (Luke 2:32). The Gospel is for all. Nobody is to be left out.

Remembering those who are far away

So we are on good scriptural grounds if we emphasize mission at Christmas. We ought to remember Christian work among Jews. Few Baptist Churches do this. We ought to remember those who are far away. Missionaries would welcome a Christmas letter. We should remember those who link the churches with overseas workers. Staff at 93 Gloucester Place are often forgotten by us. So too are many of God's people who are imprisoned for their faith. To assist all such at Christmas is to share in its missionary spirit. Sadly, most of our concern and giving go to our nearest and dearest, who need it least. We also hope to receive from them, too! If we were truly Biblical, missions both at home and overseas would receive a great boost at Christmas, as we give to those who are far away, who need help most and who may never pay us back. This is what God did at the first Christmas.

A Christmas deputation, then, might not



be such a bad idea. The missionary would have much more to tell us than quaint Christmas customs.

Of course there is another reason why missionaries do not undertake deputation at Christmas time. They want to be with their own families. For several years they have been separated from them. They have accepted this separation with all the heartache it has entailed, especially at festive seasons.

We, who may have never been separated from our families, ought to be glad that they are together. Soon, many of them will be parted once more. We, whose lives are often so easy, ought to reflect on the willingness with which they have answered a call to 'endure hardness as good soldiers of Jesus Christ', so whenever they visit us, whether at Christmas or not, we should welcome them in the spirit of 3 John 8. 'We are bound to support such men (and women) and so play our part in spreading the truth.'

Physical Health

Most missionaries live in areas of constant exposure to common tropical and other diseases — malaria, amoebic dysentery, hepatitis, tuberculosis — and a multitude of less common ones.

Food must be washed and cooked thoroughly, and foods eaten uncooked must be scrubbed in soap and water, then soaked in iodine or chlorine solution to kill microscopic parasites. Water must be boiled or filtered before drinking or even rinsing dishes. In the missionary home food can be prepared safely, but with much extra work. However, away from home the missionary is vulnerable, for other people often do not take the same precautions. That's where missionaries need the shielding protection of prayer.

It is easy to vow, 'I will drink only clean, boiled water.' But hike for hours up a mountainside in 100 degrees of heat, greet the entire village, collapse in a sweaty pile and then try to refuse the cool glass of orange juice handed you. Newly squeezed, by dirty hands, from fresh oranges, that have fallen in the grass where people go to the bathroom, it is mixed with impure water in a dirty glass. But it is refreshing, and the hostess prepared it just for her special visitor and offers it in her only glass. You drink it.

Missionaries do not come equipped with a natural resistance to local health.

Language

Learning how to talk, shop, preach and converse in a foreign language is a traumatic experience that never ends. Missionaries can tell dozens of funny stories about language mistakes — but they were not quite so funny at the time.

A poor knowledge of a language often hampers the missionary's understanding of what is going on around. This can lead to false impressions and the forming of over hasty judgements on people and situations.

Only God can straighten out the 'confusion of tongues'.

VITAL TO OUR MISSIONARIES' WORK

What do you say? How do you pray? The BMS Prayer Guide lies open in front of you, but how do you pray for people you have never met? The ministry of prayer by people at home is vital to our missionaries as they work with the church around the world. So here are some ideas to help your praying for missionaries. Next month we shall learn how to pray for nationals in those countries where our missionaries serve.

Relations with Nationals

Even among Christians, misunderstandings can arise due to a difference in customs. It is hard not to act in a paternalistic way. It is especially hard for an older missionary, who has taught emerging Baptist leaders 'everything they know' from a human standpoint, to let them work without interference. As most teachers know, it is easier to do a task yourself, than it is to tell someone how and then let them try, mistakes and all.

Pray for cross-cultural understanding.

Missionary Children

Constantly moving, spending little time in their homeland can create an identity crisis for the children of missionaries. Many feel more at home in their country of service.

Family life is often harder to maintain on the mission field. Parents may be gone for days, preaching and teaching. Many missionary children attend boarding schools or live in hostels for much of their school days, sometimes even in

another country, seeing their families only at holiday times. Possibly more tears have been shed by parents and children regarding schooling than over any other part of missionary life. Pray for missionary parents and their children.

Emotional Health

For missionaries there must be a real sense of the presence and call of God every day. Some days the sun seems hotter than usual, the market smellier, the beggars more pitiful, the meat more fly-covered, the vegetables scarcer and bargaining in a foreign tongue harder. On such days a missionary wife would give almost anything to be 'home' in a clean, air-conditioned, bountifully stocked supermarket.

And there are times when the Landrover bogs down in the mud and the only man with a team of oxen for towing is away visiting his uncle; when the mosquitoes swarm in the stifling night and the only person who comes to hear the preaching is the village drunk, attracted by the music. That is when a missionary would trade something valuable to be in



*A separated missionary family — David and Irene Masters at Bolobo
Andrew at Eltham College,
Jacqueline at Walthamstow Hall,
Ian at the British School, Kinshasa*

a clean, cool church where at least someone would say, 'That was a good sermon.'

When people at home are praying, such days are few. But they do come. In the power of prayer, missionaries are led to the right people for witnessing. These times bring a refreshing sense of fulfilment.

Safety

Since travel by the thousands of miles is inherent in missionary work, prayer is definitely in order. In most cases — driving — whether on mountain trails or city streets — is hazardous.

In many cities, travel by taxi or bus can be a heart-stopping experience. A small plane ride, dodging thunderstorms or skirting mountains to land on an uphill, cattle-strewn grass strip bracketed by a cliff and a mountain, is nearly equivalent to a city taxi ride.

Pray that your missionaries get there and back. Pray for their safety from robbers and from theft. And pray for the growing number of missionaries who face the threat of revolution or war.

Doctrinal Understanding

Each missionary faces two possible sources of doctrinal confusion. First the missionary must be able to identify and explain false doctrines from various cults or sects. In many countries missionaries sent by Mormons, Jehovah's Witness, Bahais, Muslims and others are present. Our Biblical understanding must grow deeper each day.

Also the missionary must confront the sly infusion of animistic or other earlier beliefs into the practice of Christianity. The missionary must constantly identify the thin line between 'Culturally relevant' worship forms and the introduction of paganism into Christian worship.

Pray for those who are taking the 'Good News' into a land, but do not intend to import a new culture. Pray that we can spot indigenous forms of worship or local interpretations of Scripture that are not Christian. But also pray that we can recognize the cultural customs of forms that would enhance local worship.

Family at Home

Many missionaries leave knowing they probably will never see a parent alive again. Slow or lost mail aggravates the feeling of separation from loved ones. The only comfort is to know that God cares for our loved ones more than we do and can do what is best for them.

Spiritual Growth

Missionaries are not supersaints; they are on the same Christian pilgrimage as those at home. But temptations will be felt wherever victorious Christian work is going on. Often when missionaries are overworked they succumb to spiritual depression, that dryness which has a great undermining effect in their lives. Pray that God will give missionaries the riches to grow on from His Word and from conversation with Him.

Weather

Although every season brings its blessings, the weather can do more damage and stop more missionary activity than anything else except sickness.

Typhoons, hurricanes, monsoon floods are common for many lands. But touching most of all is the constant suffocating heat that saps strength and the will to work. Or the long rainy season when everything is mildew. The rainy season creates mud and washes out bridges.

Then comes the dust the plague of the dry season, with multi-coloured layers coating everything. And if the rains do not start on time, a drought results.

Pray for good weather and for missionary patience in bad.

*Adapted from an article
in the New Zealand Baptist*



The clinic building at Ruhea

STARTING FROM SCRATCH

During her first term of service in Bangladesh, Dr Suzanne Roberts became aware of the importance of preventive health care. Here she explains some of the problems and frustrations of pioneering clinic work in isolated Ruhea.

HOW DOES a new health programme begin and how are ideas and vision transformed into a functioning and effective project? In a desperately poor area, with the nearest hospital an expensive distance away, you would expect a new clinic to be popular and well used. But it often depends on whether your ideas of good medical care are the same as those of the local people.

Local practitioners, who dispense a mixture of charms and multiple western medicines, abound. The more you give the better doctor you are! So the first problem, and a continuing one, is acceptability and education. A mother, desperately anxious to do the best for her child suffering from diarrhoea, is unlikely to leave the old and tried ways for the uncertainty of the new odd ideas of fluids and continuous feeding. Everyone knows that only makes the

problem worse! However carefully explained and demonstrated, such new treatments must be seen to work before they will be generally accepted and that takes a very long time.

We'll wait

Preventive health care means encouraging the individual to take an active part in looking after the family's health.

But this has little attraction compared with the injections and syrups delivered by others, except that it is cheaper. This attitude of 'We'll wait for someone else to do it for us', is sadly most visible within the Christian community. Of five Christian villages I visited to discuss having their own health programme only one has chosen workers for training. In contrast I was invited to a Muslim village and within a very short space of time it

had organized a health committee, chosen workers and arranged the use of a building, plus furniture, for our clinic.

It has not been easy to get the project moving. There is the erratic postal service to contend with. I write to ask advice, place an order, enquire, invite for interview and then put the matter out of my mind. Only later do I realize that no reply has been received and an essential part of the pattern of planning is missing.

All the mistakes are mine

Although the programme of care will change in response to different needs, it is very important to get the basics right. I have been helped by invaluable teaching aids and advice received from courses in England and have also been able to follow the pattern of the Baptist Sangha Clinic. It has been a blessing to know the leading of the Spirit. The project would

never have started without both human and divine help. As they say in books, 'all the mistakes are mine'.

In order to involve local people by training volunteers as health workers in their own villages, a course of study has to be planned. But at what level should it be and what should I expect these workers to be able to do? This is a subject not covered in medical schools nor even in a missionary training college!

Ruhea is in the backwoods and has very little in the way of amenities that would attract staff. But then those who come are more likely to have a desire to serve others rather than just an interest in the salary. The Lord's hand has been in the finding of staff — nurse-midwife, a driver, and a compounder (someone who deals with medicines), who also has an interest in teaching the village health workers course and has possibilities for administrative work.

Fortunate to have a choice

The clinic buildings intended as a training centre, local clinic and referral centre for other clinics had already been built. But before stocking up with supplies I needed to decide what we would treat at Ruhea and what would have to be sent by mobile ambulance to Government hospitals. In terms of Third World medical cover, I am fortunate to have that choice to make.

I started to look for the cheapest sources of equipment and medicines. However, when found, stocks were sometimes out, as advance planning is not seen as a necessity, or, as I discovered when looking for visual aids for the training programme, the whole set was being updated and is only now becoming available. Even some basic things were difficult to find.

I had visualised basic laboratory facilities as a later development, but as many

people cannot afford even the relatively short distance to the nearest lab, I have had to bring this forward in the programme.

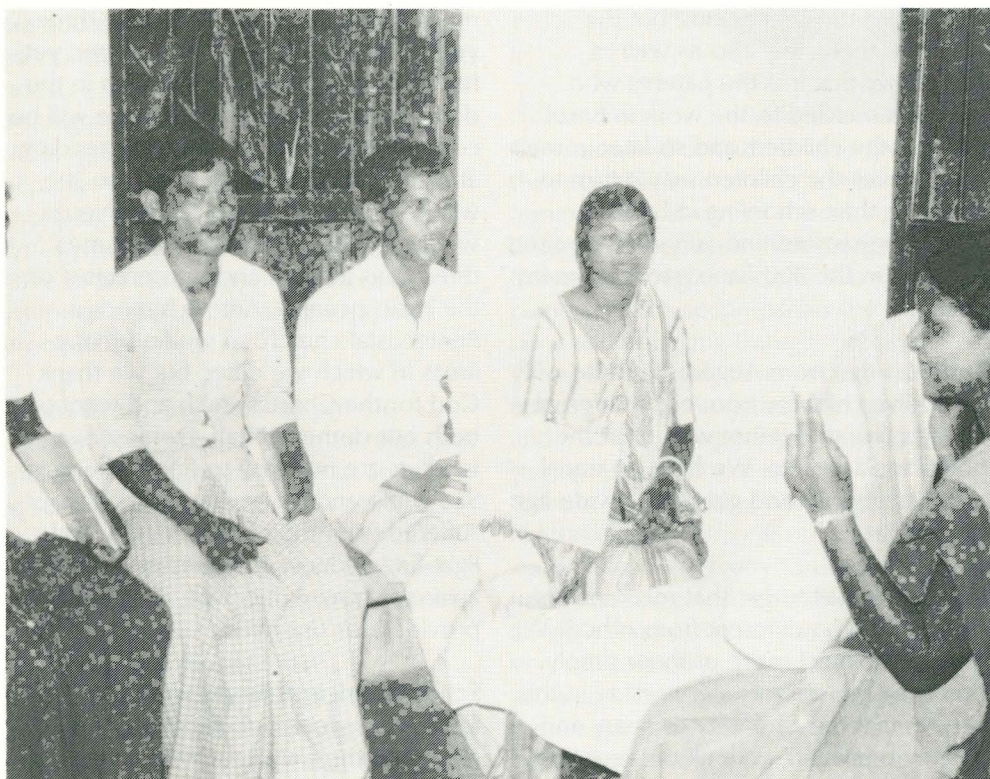
Bringing things into the country involves finding my way around 'prior permission to import' which needs one set of documents, and then the proper 'permission to import' which needs another set.

Searching for medicines

What medicines do we need? Just the basics, or do we need to cover conditions that, as a doctor, I can treat even if they only come infrequently? I have changed my mind over this as I have seen how important it is for our acceptability to have the medicines to give out ourselves — even if they are available locally or within a reasonable distance.

I had an interesting morning trying to find the right shop in the narrow streets of Old Dacca which could supply some of our needs. There was a slow and somewhat frustrating session with the proprietor about sizes, price and only at the end did I find out whether or not the products were available. All this was in between the arrival of other customers because I, just being a female in a Muslim country, had to wait.

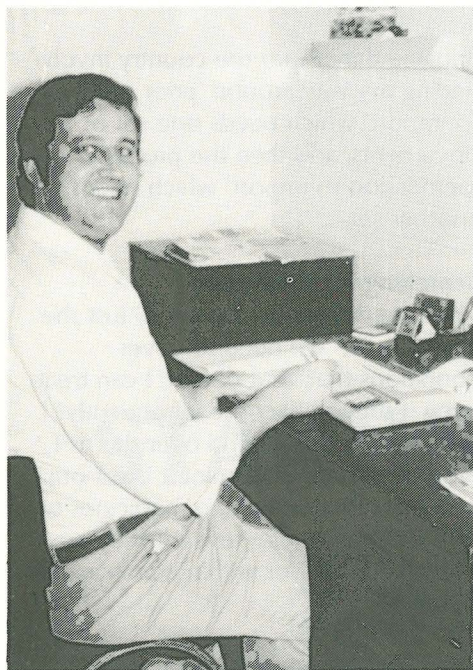
It was only moderately successful, but it was a beginning, which was slow, frustrating, exciting and depressing in turn. The difference between the vision and the actuality, the sudden feelings of urgency against the pace of progress, the needs that we cannot yet even start to meet, these are the stuff of Satan's attacks. Sometimes there is a feeling of almost overwhelming inadequacy. I need to be reminded again and again, 'Trust in the Lord, and lean not to my own understanding,' for what a wonderful accompanying promise there is, that 'He will direct our paths.'



Training class at Lakkhipur

NO DIFFERENT FROM OTHER CHILDREN

by Gee and Maggie Hemp



Gee and Maggie Hemp are hostel parents in São Paulo. Before they left, folk in Britain wondered how the hostel could be a full-time job for two young people. They themselves had no clear picture of the work. Now, as they look back over the first few months, they tell us something of the way they are caring for missionaries' children.

THE CHILDREN attend St Paul's British Association School, which provides an English education up to 'O' Level. During term time they live at the hostel, only returning to parents for half-term. The hostel provides the parents with the extra choice of how to educate their children, which has always been a source of much heart-searching amongst missionaries. Not all missionaries wish their children to attend this school, especially those who are able to secure a good Brazilian schooling for their children in the larger cities, but the option is there. It is also as well to remember that it is the parents who have been called to the work in Brazil, and not the children, and so later in their school lives the children may return to continue their schooling in England, which they would find very difficult after studying in the Brazilian system for many years.

Thus it is that from August '82 there will be twelve children, from eight different families, living together with us at the hostel in São Paulo. We have an equal number of boys and girls and a wide age range.

We sometimes forget that missionaries' children are no different from others. We must not expect more of them simply because their parents are working in this way. In fact they are very ordinary and healthy teenagers, with all the problems that beset the 'in between' years.

Although a large group, it is our responsibility to treat each one as an individual and to respond to his personal needs. Although we strive for a homely atmosphere, we recognize that this is not always possible, so we try to help the children understand and adjust. Of the twelve, two will be new to hostel life, others are quite 'old hands', but each set of houseparents have their own funny ways and priorities!

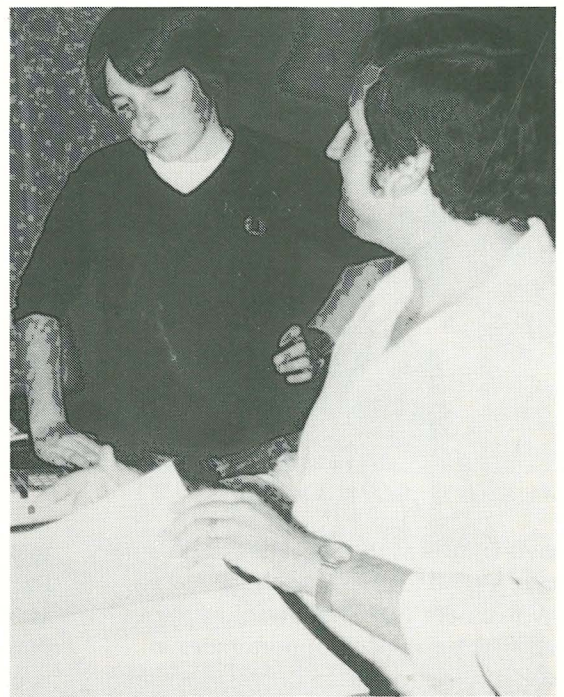
Living with us will be Neuza, who is more than just a maid; at twenty-three years old she is a friend and helper, yet her responsibilities lie very much in the domestic work of the house. She will be continuing her school studies, attending at night, from August onwards, so she will be kept very busy. Helping Neuza we have a cleaning lady who comes three days a week and concentrates on the basic cleaning. Amelia attends a Pentecostal church, so we find many areas in which we differ, but we thank God for the Christian faith and witness of both our domestic staff. Domestic workers are not easy to find or keep in São Paulo and many employers have suffered from their inconsistency and light-fingeredness. It makes us even more aware of how wonderfully God has provided for our needs.

School work and house work

During the week our day starts at 6.30 am when the alarm goes off, giving us a few minutes to wake up before we start



Top: Gee in his office
Bottom: Piano Practice



the rounds of waking the children. Breakfast tends to be from 7.00 to 7.30 am but includes a prayer time around the table, starting at 7.20 am. The children then have fifteen minutes in which to sort out books, collect their packed lunches and clean their teeth before leaving for school. Some children seem to need more than fifteen minutes and tend to leave time for a brisk walk or run to school! Before they leave they must also make their beds, except on bed-changing day! School begins at 8.00 am and ends at 3.00 pm. They stay at school the whole day, during which the house is cleaned, the washing and ironing done, the meal prepared and other 'goodies' cooked, the accounts kept, the house repaired and the shopping bought. Of course, there are times when the children are sick and have to be cared for, or we have a visitor to entertain, or an unexpected problem to solve.

When school ends at 3.20 pm the children have time in which to relax. This may mean that they stay on to activities at school, watch a film on TV, or play football around the house. Many of the children attend music school and have their lessons in this period before dinner.

A helping and testing time

Dinner at 6.00 pm provides a lively forum for debate and many tales of school life are told. The meal tends to take quite a time especially when Uncle



Gee has good or bad news to give after the meal. There is always something to remind them about or something to arrange. Immediately after dinner homework begins and the sound of piano practice accompanies the clicking pens and chugging thought processes! We seek, not only to encourage an atmosphere of work, but also to help and test the youngsters as they do their studies. Usually there is more than half-an-hour at the end of homework time for the children once more to relax, have showers and get ready for bed. Bed-times are staggered according to age, but all are in bed punctually as their days are very full and quite tiring. Each child is allowed fifteen minutes for a quiet time before going to sleep, and we try to encourage them to use this time appropriately.

Top left: Girls' bedroom

Top right: Collecting pocket money

Above: Prayer time

Having twelve children at the same school can lead to quite an involvement with it. In this area, we are sure that the future will hold many opportunities. Most of the children who attend the school are of wealthy families whose parents have every material luxury. However, the community the school serves is greatly in need of the gospel and we must never forget that the rich, too, need Christ and that they will find it difficult to accept Him. 'It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God.' We encourage the children to

continues overleaf



Maggie is popular at such times

have visitors at the weekend and some have attended church with us. As our involvement with the school increases we shall be seeking opportunities in which to share our faith. The academic standards of the school are very high and several of our young folk struggle with work. In this they need every assurance, understanding and even extra help.

Time to relax

At weekends we seek to encourage the children to relax and enjoy many varied activities. There are Saturday morning events at the school which some of the children attend, especially the boys. The school swimming pool is available for all school members and parents on Saturdays during the summer. The church young people's group also plans sporting and social activities and the children often set off early in the morning to participate, returning late afternoon, tired, in need of a shower and full of stories!

They all like to go shopping, especially at the new shopping centres where they can wander to their hearts' content. We have also taken them to the beach for a day and have several other ideas for possible outings. Some Saturdays they are quite content to stay around the house, watching TV or listening to the stereo, reading, or playing table-tennis in the games room. The boys are proving very capable of cooking 'churrascos' — barbecues — which everyone enjoys.

The most important area of our life within the hostel, as in any house, is the spiritual life of the family. The children each have different experiences and needs. Some are church members having been baptized, others have not yet made their public witness. Of course our desire and prayer is that they all may come to

that point where they accept the Lord as their personal Saviour. Each one needs to be encouraged to grow in faith and commitment and we seek to do all that is possible to cultivate this. As a 'family' we attend the Ferreira Baptist Church, which is fairly large and one in which the children can become part of a larger group and make personal friends. The church programme begins at 9.30 am with the all-age Sunday School. This is followed by the morning service which ends usually at midday.

During the afternoon the children clean their shoes, get their uniforms ready and write the all-important letters to Mum and Dad! During the early evening there are meetings for every age group and these are followed by the evening service which ends at about 9.00 pm. Our main concern is that the children participate fully and receive food for their spiritual lives. In the area of participation there is a need for discipline as well as encouragement and in the case of many we are concerned at their lack of spiritual growth.

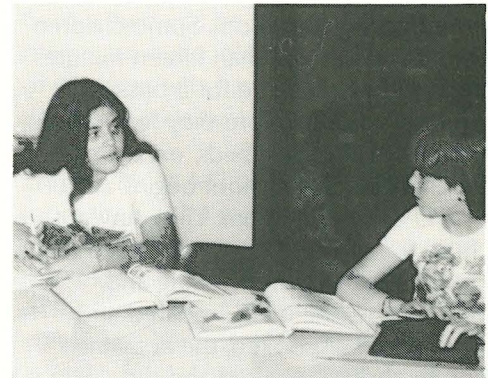


Doing the chores

John Punchard (16) will be studying for his 'O' levels this year and will have a study-bedroom of his own. Andrea Hodges (15) will begin the fourth year, leading up to 'O' levels and will share a bedroom with Judith Vaughan (14). The four other girls will share a bedroom at the front of the house, using two bunk beds; they are Helen (14) and Alison (11) Westood, Natalie Connor (11) and Raquel Clark (12). At the back of the house the largest bedroom, and the nearest to Auntie Maggie and Uncle Gee (!), will accommodate five boys, Justin Hodges (13), Sean Connor (13), Christopher Holmwood (13), Mark Vaughan (12) and Paul Brown (12).

You can see, 'Hostel-life' is full and varied, with never a dull moment! As you continue to pray for the hostel for missionaries' children in São Paulo, please pray for us as a 'family', and for each member in particular, with our varied needs. Pray too for the parents, as well as the children, during the time of separation.

We would especially ask you to pray for our spiritual lives, that we may continue to grow in knowledge and love of our Lord and Saviour, Jesus Christ.



Homework

ALMOST THERE!

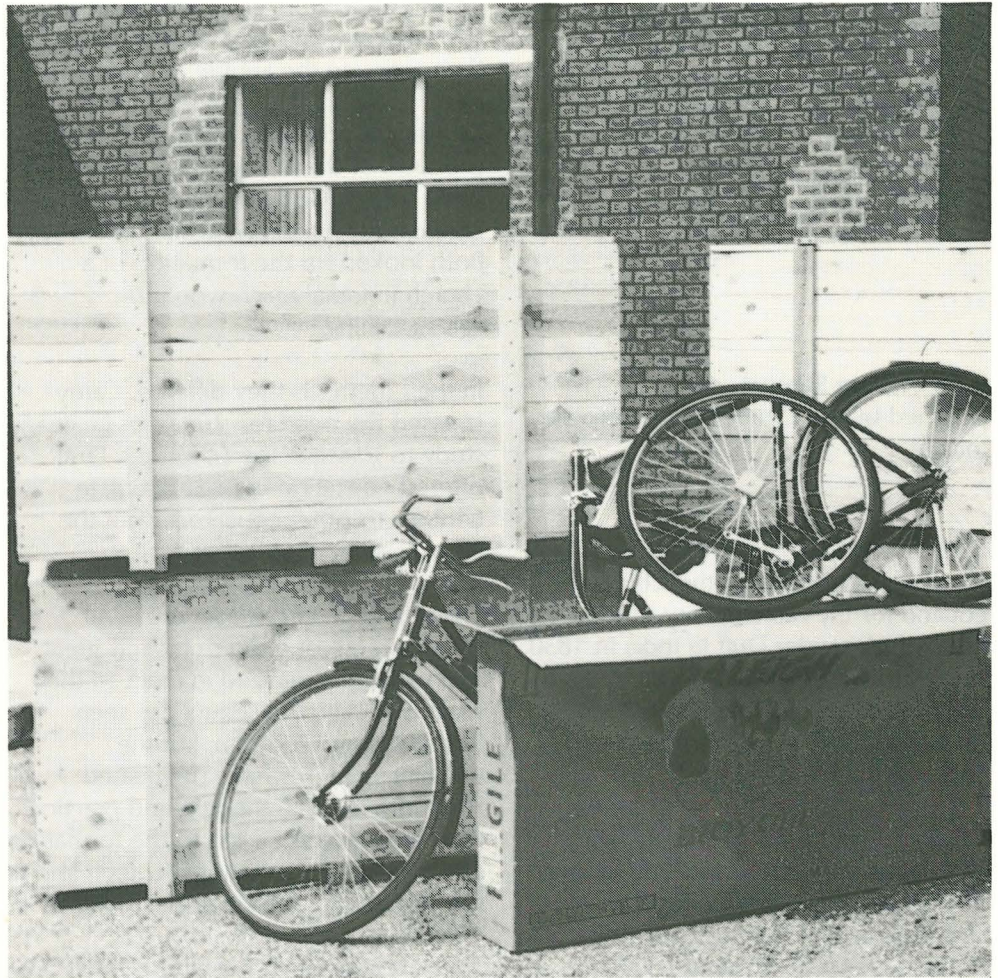
by Alan Easter

John and Brenda Chudley were called to missionary service first in Gambia on a short term appointment with the World Evangelization Crusade (WEC) and later in the Sudan with the Africa Committee for the Rehabilitation of Southern Sudan which was organized by the Africa Inland Mission. Then the door became fast closed against their continuing to serve overseas.

There followed a difficult period of trying to settle down once more in this country and neither John nor Brenda felt too happy about the work which they were doing. Then, in quite unexpected ways, God began to unfold his plan for their future and, to their great joy, they realized that it was to be connected, still, with Christ's mission overseas.

The pointer came when they were asked by The Wycliffe Bible Translators if they could locate a good secondhand Land Rover which Wycliffe required for use in Sudan. Soon this request was followed by other similar requests for help from a number of sources. John and Brenda realized that they could still serve the work of the gospel overseas by being an agency for procuring and shipping items needed abroad to further the work of witness.

This involvement, however, grew at such a pace that it soon became clear that such work demanded more than spare time. In great faith therefore John and Brenda gave up their respective jobs to launch Unimatco Ltd. The purpose of the venture was to supply and ship equipment overseas to missions and relief agencies. A tiny bedroom in their house became the office and was equipped with the minimum of filing cabinets and machines. An old stable outbuilding in the grounds of WEC's



Cycles for Zairian pastors

Bulstrode headquarters near Gerrards Cross became the workshop. Here equipment was repaired and modified and then crated ready for shipment.

Today, John and Brenda have a custom built warehouse, still in the grounds of Bulstrode, which is equipped to handle the various consignments allotted to them. To meet John and Brenda is to appreciate at once their joy in being able to serve the Lord in this way. 'We are privileged,' they say, 'to take a share in the Lord's work overseas, which at one time they thought had come to an end, by finding and preparing and shipping equipment and vehicles to all parts of the world to speed the work of the gospel.'

On many occasions John and Brenda have helped the BMS with their expertise and service. Many items purchased under the Operation Agri Scheme have been packed and sent to their destination by Unimatco. Recently they were able to obtain and ship out to Angola for the Society a Land Rover. This was needed by Fred and Marjorie Drake the first BMS missionaries to be able to

return to that country to work since missionaries were expelled in 1961.

More recently Unimatco have been crating and shipping 8,000 hymnbooks, which the BMS have had printed for the use of the Evangelical Baptist Church in Angola (IEBA). These will be of inestimable help to that Church which is seeking to reestablish itself after years of exile and finding that it is having to build from scratch.

Unimatco has also crated and despatched the bicycles purchased from money raised by the Junior Section Boys' Brigade Christmas Appeal. 106 bicycles have been sent to Zaire for the use of pastors of the Baptist Community of the River Zaire (CBFZ). Many of these pastors have large parishes to cover — in some cases they may even be responsible for 60 villages many of which can only be reached along forest tracks. These cycles will greatly help them in the pastoral care of church members.

When John and Brenda crate and despatch goods we can say 'They're almost there'.

THE PLAN AND THE SEQUEL

by **Dr William Stewart**

Published by the Council of Serampore College

DR WILLIAM STEWART visited India as official representative of the Church of Scotland for the tercentenary of the arrival of Alexander Duff in India in 1830. On his arrival Duff went to visit William Carey for advice and encouragement, and his later visit is memorable for Carey's dying words to him.

William Stewart, as a missionary, was in the succession of Duff, and as a former Principal of Serampore College, was in the succession of Carey. It was therefore fitting that his 'Carey Lecture' given at

Serampore should compare how these two men saw the Plan of Mission and then estimate the Sequel.

Dr Stewart notes that both men were products of the Evangelical Revival. Both were sure of God's purpose and had a concern for humanity, in soul and body. Both looked for the formation of a church in India which would be self-sustaining.

In their methods they differed. Carey stressed the need for strenuous language study to translate the Scriptures. Duff offered education in English, but, in contrast to other educators, with the New Testament at its heart.

The influence of both on the development of modern India is great and widely recognized in India. In their main objective the sequel has seen hostility from Hinduism, but the teachings of Jesus have permeated Hinduism, both in thought and practice. Further, conversions led to the formation and growth of the national church and to the expression of the Gospel in India.

This is a fascinating but all too brief

comparative assessment of the work of two pioneers. 'Dedication marked them both,' but their methods differed. Baptists who know little of Duff could have their appetite whetted to understand his approach.

Dr Stewart faces up to the weaknesses as well as the strength of both. Yet, 'with all their human frailties, . . . from their commitment the God of history brought forth a sequel beyond their imagining.'

Also received, 'Missions in India' — a Catalogue of the Carey Library and 'The Carey Library Pamphlets' (Religious Series). These two catalogues of material being microfilmed show the wealth of resources in the Library at Serampore for scholars researching in the history of missions in India. The College are to be congratulated on revealing what treasures they have.

ELW

*Copies of this lecture can be obtained from: The Incharge,
Carey Library,
Serampore College,
Serampore 712201,
West Bengal, India.*

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MISSIONARY MOVEMENTS

Arrivals

Mr and Mrs M Sansom on 3 August from Upoto, Zaire
Dr L and Mrs Bulkeley and family on 3 August from Yakusu, Zaire
Miss M Stockwell on 4 August from Mbanza-Ngungu, Zaire
Mr and Mrs D Drysdale and family on 10 August from Kinshasa, Zaire
Miss J Maple on 10 August from Bolobo, Zaire

Departures

Rev D and Mrs Brown and Paul on 2 August for Porto Velho, Brazil
Miss W Aitchison on 4 August for Tondo, Zaire
Mr T Jeffery on 4 August for Tondo, Zaire
Rev E and Mrs Westwood and family on 12 August for Cuiabá, Brazil
Rev F and Mrs Vaughan and family on 14 August for São Paulo, Brazil

Births

On 2 August, at IME Kimpese, Zaire, to **Mr and Mrs M Abbott**, a daughter, **Helen Ruth**

On 4 August, at Karawa, Zaire, to **Mr and Mrs I Wilson**, a daughter, **Elizabeth Jane**

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (5-18 August 1982)

Legacies

£	p	
Miss S Barnes (Medical)	886.00	
Miss E G Baxter	642.85	
Mrs I M Beaven	250.00	
Miss G W Gilbert	434.09	
Dr J C Hutchinson	500.00	
Mrs H J V Johnson	109.50	
Mr A G Shrimpton	100.00	

General Work: Anon: £3.00; Anon: £1.50; Anon: £5.00; Anon: £35.00; Anon (Stamps): £40.00; Anon (Cymro): £45.00.

Relief Work: Anon (PH): £10.00.

NOTES FOR YOUR PRAYER GUIDE

The Stamp Bureau (25 November) is now looked after by Mr R B Camp and Rev Roy Cave.

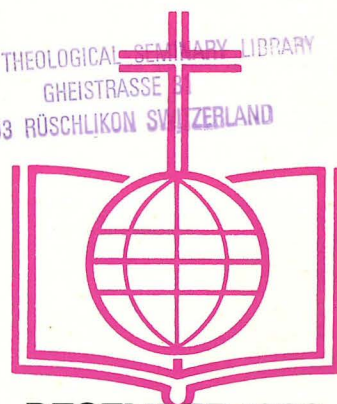
Baptist Men's Movement Secretary (26 November). The Rev Edgar Brown has now taken over from Mr Maurice Abbott.

Missionary

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The magazine of the Baptist Missionary Society

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COMMENT

The Society's 190th birthday linked with changes to the Mission House team seems like a good time to take a long hard look at ourselves. This is not to criticize anything that has been done and achieved in the past, but rather to reshape ourselves for that same task of mission in the changed and changing world of the late twentieth century.

As we think through what it means to be engaged in God's great mission of love to the whole world, we are convinced that it is not an optional extra for a few keen Christians. We exist as the people of God, as the Church, because he has reached out to us through Jesus Christ His Son. He is the missionary God ever wishing to make Himself known to everyone from the rich neighbour in our street to the poorest person on the other side of the world, and He has created the Church to help Him in that task.

To all peoples everywhere

But how often is world mission on the agenda of your church meeting? Sadly we learn that some churches only consider it at the time of the missionary deputation. Is there no way in which the call to 'Go to all peoples everywhere and make them my disciples' can be kept constantly before us?

We think that there is. As part of the task of looking at ourselves, we have been examining all of our published and audio-visual material. We feel that there is a need to produce good material to help churches think through their part in mission. To this end we shall be busily preparing new aids which will be available for the Autumn of 1983.

A continuing source of information

Of course the *Herald* will continue to be a main source of information and learning. From January it will be larger by four pages. It will have a full colour cover and a greater variety of articles, features and news. Unfortunately the cost will have to go up. It would have increased anyway to cover the price of postage. We are sure that you will consider the new price of 20p is well worth it. We promise to try to keep it at this level for some time to come.

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I AM THE RESURRECTION

by Vivian Lewis

TODAY I have had my first experience of Zairian grief and mourning. George, a young Zairian, and his Swiss wife, were members of the French speaking congregation that share our premises, but they often came to our English services. George has been ill for some time with a kidney complaint and was recently taken into hospital. He was scheduled to have surgery today, but early this morning collapsed and died.

When I heard, I went to the home with an ex-BMS nurse who is married to a Zairian. She is very knowledgeable about Zairian customs and culture, and so was able to explain to me what was happening, and the significance of some of the things that were being done.

Keening and wailing

In the courtyard alongside the house there was a bed, draped in clean linen. Above and about it was woven a canopy of palm leaves. Around the courtyard were set all the chairs they could muster, men and women sitting in separate sections. We sat down and waited. Then in the distance we heard the wail of the hearse's siren — and as if in response the women of the household began keening and wailing aloud as they expressed their grief.

The coffin was carried into the courtyard, placed on the bed, and the coffin-lid removed, so that all could see the body. There followed the most abandoned expression of grief I have ever seen or heard. For the Zairian the depth of one's love and loss is shown by the intensity of one's mourning.

No one would want the other people around to think you did not love the person who had died, so a very vocal expression of sorrow is expected. Some of the closest women relatives threw themselves on the ground, crying out and beating their fists on the earth. Most of the cries were addressed to the dead man. 'Why have you left us? Where



Congregation of Church where George worshipped

have you gone? We did not want you to go away. Why have you gone?' We sat for a while, as an expression of our sympathy, and then quietly got up and left.

All so quick

This afternoon there was a service at the church, and afterwards the funeral and burial. All so quick by our standards, though necessarily quick out here in this hot climate. But then, of course, there follows the wake. It is Wednesday, and as this is Kinshasa, and George was married to a European, the wake may end this coming Sunday, and not all the Zairian customs will be observed. How different it would be if this death had happened in a village setting.

Then the wake would have gone on for at least a week longer. Throughout that time the widow and closest relatives would not go to bed to sleep — how could they think of their own comfort when their loved one had just died? Nor would they wash, comb their hair, or change their clothes. Friends, relations, and acquaintances would come, sit awhile, as an expression of sympathy, and thus share their grief. The wake would close with an all-night gathering, and then the mourners would bathe, and put on new clothes as a sign that another chapter in life had begun.

Who has done this?

In the first rush of grief the question is 'Why have you left us?' But this soon changes to 'Who has done this?' — for the Zairian, disease or illness or accident are only the means of death, but never the cause. Death is always caused by another person. They will therefore try to determine what enemy has done this, so that appropriate retribution or recompense can be sought. The dead man's possessions would be distributed amongst his male relatives, the children cared for by other members of the family, and the widow would become the responsibility of, and often the wife of the dead man's youngest brother.

Grief then is public and openly expressed. This may seem strange to our Western minds, for we are used to hiding death and masking our feelings. Yet there is a 'purging' in this mourning process that helps the bereaved to come to terms with the loss, and to face life again. Nevertheless it is only in Christ that the power of death is broken. We sorrow, when loved ones are taken — but not as those who have no hope. George was a Christian, and therefore underneath all the expression of grief was a sense of trust in One who said, 'I am the resurrection and the life.'

LOOKING BACK OVER TEN YEARS

CONTINUING DAVID GRAINGER'S STORY



On his return to Brazil, David Grainger took up the work as Secretary of the Ivai Association. A Brazilian pastor had already been inducted at Campo Mourão, but the Paraná Baptist Convention asked David and his new wife Elidia to take on the challenging work at Loanda in the northwest of the state.

Loanda proved to be very different from Campo Mourão. It was much hotter, and unlike the rich red earth of the centre of the state, it was surrounded by sandy soil. In Campo Mourão the main crops were wheat and soya beans, but around Loanda it was cattle rearing which dominated, with the occasional remaining coffee plantation. It was much smaller too, with a population of little more than 10,000. At one time the church had six congregations in the surrounding region. When we arrived only one of them was functioning and the central church was reduced to a small group. The building was in need of repairs and painting and the monthly income was very low. But Elidia and I took an instant liking to the people and town. By then we were expecting our first child.

After a few months I persuaded the leadership of the church to accept a plan of action based on the two year period that we were likely to stay in the town. Many hours were spent analysing our resources and trying to match them with the needs. People were no longer moving into Loanda. In fact the change from coffee growing to cattle rearing had

caused a massive rural exit. A hundred acres of coffee requires at least 25 families to tend and harvest the crop. But the same area given over to pasture requires only one family. So inevitably many of the congregations and preaching points of the churches in that area closed down in a short space of time. It was clear that we need to begin from the central church and work outwards, the precise opposite of what we had done before.

Francisco, a very keen church member, took part in the hard task of opening the congregation in Monte Castelo, about 25 miles away. It had closed and the building was in a bad state. From a slow start it quickly built up under his leadership until a regular attendance of 70 could be seen at the weekly services. I went there once a month. The building was practically rebuilt by a team from Loanda. We also reopened a preaching point on the farm of a church member. The services were held on the concrete area used for drying the annual coffee crop. When it was cold or wet we would crowd into the grain storage barn, with the congregation sitting on the sacks of rice or maize.

Their first experience of worship

Little by little the work in the central church picked up, and we eventually were able to repaint the whole church and pay our part for the asphaltting of the three streets which surrounded it. For a small group it was no mean effort. The tragic shooting of the son of a church member led to the biggest funeral I have seen in Brazil. The whole town stopped and our church was packed to capacity, with a huge throng surrounding it outside. Inside many local dignitaries had come. It was their first experience of worship in a Baptist church. I took the opportunity of speaking out against mindless violence, the gun toting image which was still only too popular, but which at times stretched forth its bloody hands to strike loved ones down. It was a word which left a distinct impression in the town, and we noted a lot more visitors in the services afterwards.

We made particularly good friends with the family of a Spanish coffee farmer called Gaspar Quiles. Gaspar was tough and sometimes stubborn, but a warm hearted man. We spent many hours chatting at his home, or striding through his plantation. Although rich by most



Church at Loanda, Brazil

standards, he had remained very simple. His family formed an important part of the leadership of the church. He died last year, and we made a special effort to return to Loanda for the funeral, once again attended by a large section of the town's population.

Whilst in Loanda I also became Secretary of the North West Association, and offered assistance to the churches in

Diamante do Norte and Terra Rica. Occasionally we made trips on the nearby River Paraná to visit folk on the islands. That has become the major operation of my colleague Gerald Myhill who lives in Nova Londrina.

Our daughter Cynthia was born in March 1978 and later that year we had the joy of a visit from my mother. Early in 1979

we were already making plans for our next furlough.

Back to College

Earlier plans of studying for an MA had been shelved, but not forgotten. So I was grateful to the good offices of the BMS and the Northern Baptist College, which made it possible to study in Manchester. We stayed at Linton House, a hostel for overseas families in the grounds of Fallowfield Baptist Church. I was given a study area in the library of the College and Principal Michael Taylor was the supervisor for my thesis to be submitted to Manchester University. I pinned a little notice in my study area announcing 'Grave Danger is back',

It was a tremendous year. Apart from working on a thesis based on Theological Education, by Extension, of which I had experience in Paraná, it was possible to read widely and to take part in several aspects of college life. By then it had become an important centre for lay-training and the focal point of a joint training scheme involving students from a number of different denominations. I wondered what the former Principals,



Preparing to visit islands, Paraná river



Curitiba Seminary

As long as my work at the Seminary was confined to teaching I could help a local church. In fact, not long after taking up the work at Jardim Esmeralda, I was also asked to take on the interim pastorate of its central church, Parolim. It was hard work, but very rewarding. The Parolim church had gone through a distressing period and needed encouragement and solid preaching. The congregation was a new work and needed organizing and evangelism.

whose large portraits gazed down on all I did and read, would think of the present day courses. The old familiar features of intense academic study remain much in evidence, but at Manchester there is more. Students become involved in the local community and churches, and they learn to do their theology in the context of the contemporary world. There is little danger of anyone leaving there with his head in the clouds.

Some students have taken advantage of the Alternative Pattern of Training in which they work half a week in a local church and spend the rest of their time on their studies. Others study full-time together with a number of Methodists who now use the college. The fourth year course is undertaken together with students from other denominational colleges. At weekends and during the holidays the college becomes a conference centre, offers courses on a wide range of subjects for the laity and serves the local churches by offering its staff for lay training activities.

As I left Manchester in September 1980, having successfully presented my thesis, I was grateful for this renewed contact with the College, its staff and students and with the local ministers' fraternal. I

was returning to Brazil to take up teaching duties at the Paraná Baptist Seminary in Curitiba and had seen many things which would be helpful there.

Curitiba again

This brings me to the last two years of experience in Brazil. At first we had to settle into the routine of lecturing at the Seminary. But early on I was persuaded to take on the pastorate of a small congregation on the outskirts of Curitiba.

At the Seminary I was teaching a mixture of New Testament Studies and Contemporary Theology. As 1981 drew to a close I knew that added work and the need to spend more time at the seminary was going to mean cutting down a lot on the time we spend in local church work, even though I would not want to lose that important contact altogether. When the BMS asked me to take on the administration of the field in Brazil during the period from March to



Jardim Esmeralda

June, I knew that the time had come to define our commitments more clearly.

A new pastor was inducted to Parolim and he was also willing to take on the congregation at Jardim Esmeralda. So at the end of April this year we relinquished both responsibilities. It was just as well. The BMS administration took a lot of time, and I would not have been able to handle it alongside the pastoral work as well as the seminary teaching. When the Field Secretary returned from furlough, the Seminary asked me to become Academic Dean and Head of the Department of Theology during the three years absence of Lauro Mandiro, who will be studying at Spurgeon's College. I will be expected to keep up my usual teaching responsibilities, so involvement with local church work has been restricted to regular preaching and speaking at training courses and retreats. Elidia and our children attended a church just around the corner from where we live. Speaking of children, our son, William Alexander was born on April 26.

Full circle

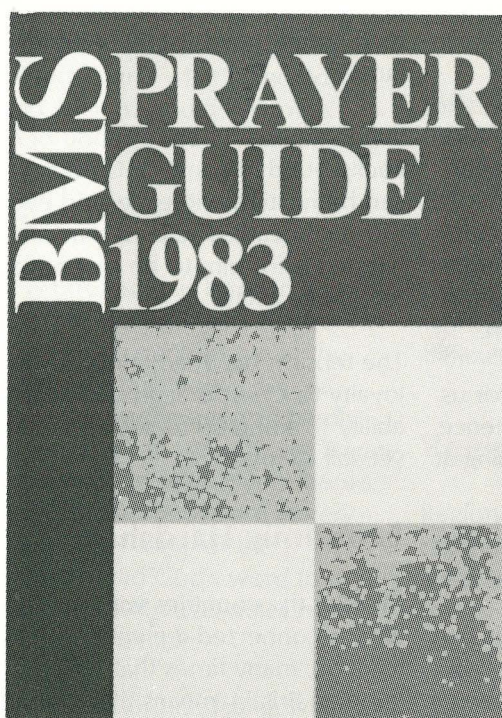
So I have come full circle. Once again I am working with Pastor Marcilio helping with the preaching at the First Baptist Church. But it is a journey which has included many things. I have not mentioned the Extension Course in the interior, held to help local church leaders and preachers twice a year. Nor have I included the important commitment and experiences with the Brazilian Evangelical Centre for Pastoral Studies, of which I was one of the founders. We try to help pastors and local church leaders in several states and from several different denominations in a critical but practical reflection on the work they are doing in the Brazilian context. Although I am not a Brazilian, I have tried throughout my

time here to get to grips with what we call 'a realidade Brasileira' — the true Brazilian situation. Through CEBEP, as it is called, there has been regular contact with many leading experts and, more importantly, with literally hundreds of pastors with vast experience.

Ten years on. Ten years of surprises. Ten years of thanksgiving. In this short span Brazil has laid hold on my heart and cast its spell. It has thrilled me with its beauty, seen in magnificent waterfalls, fantastic

beaches and endless tracts of terrific countryside. It has challenged me with the emergence of huge cities and the sheer vitality of its growth in all directions. But it is the Brazilians themselves, this odd mixture of a hundred different races which has left the most telling mark. God is at work in Brazil amongst the poor, amongst the farmers, amongst the rich, amongst the factory workers. God is at work and we are called to work alongside him. Ten years on. What a thrill to anticipate the next ten!

THE 1983 PRAYER GUIDE



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PRAYING FOR NATIONAL CHRISTIANS

A Minority

In many parts of the world Christians are in a minority. The church there has to learn to live within a community where most people belong to another faith. The pattern of living, ways of eating and dressing, national laws, public holidays, in fact the national culture are all related to another religion.

In Bangladesh Muslim pressure is very strong. The weekend is now Friday and Saturday, with Sunday a working day. The church is having to decide whether to gather for worship early on Sunday, or to meet at some other time.

It is hard for us in Britain to understand what it is like in such circumstances. Let us pray that 'God from the wealth of his glory will give them power through his Spirit to be strong in their inner selves'.

Corruption

Trying to get things done, persuading officials to issue permits, retrieving dockbound goods, and generally making any progress through the maze of regulations may sometimes need a bribe in the right quarter. Occasionally those in positions of authority may take advantage of the opportunity not only to advance themselves but to gain privilege and wealth for members of their family.

Christians have to cope with this and it is hard, especially when an essential project of Christian love and care is held up for the want of the right documentation.

They look to us. 'Keep on praying for us. We are sure we have a clear conscience, because we want to do the right thing at all times.'

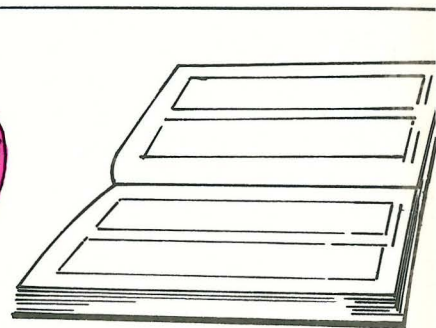
Culture

It is difficult to separate that which is part of a country's culture, and that which is part of another religion. Christians need wisdom to discern the difference in order never to compromise their faith.



WE ARE

If it is hard to pray for missionaries how much harder for Christians in the countries where they serve. Their culture is vastly different from our own, yet they are all one in Him. Let us pray for them.



Family Pressure

Unlike in Britain family solidarity is very strong. Often the person who has a good job is expected to pay not only for his own children's welfare, but for the education, hospital fees, weddings, and many other needs of the extended family.

When a person from a Hindu or Muslim background becomes a Christian there can be hostility, violence, and even the threat of death. The least that can happen is for him to be cast out from the family circle.

The tension between family loyalty and loyalty to Christ is acute. Pray for the ability to stand up to such pressure and yet still to love.

Economic Hardship

Most of the countries with which the BMS is connected are very poor. Inflation, many times that which we know in Britain, means that such countries cannot afford even basic materials. Fuel, when available, is



Valdelina, an evangelist at Don Aquino, Brazil

ALL ONE

much harder it is to pray for national
serve. They are coping with situations
are our brothers and sisters in Christ. We



Christian Education

Because of the many problems surrounding the church in the poorer countries, there is a wideness in their activity and Christian service. However, this can be at the expense of depth. There is a real need for teaching and Christian education to develop and strengthen faith.

Pray for churches as they work out their priorities, sort out their programmes, and arrange conferences and seminars.

Pastors

In Asia there are still few national pastors and training for them is often in another country. Pray for more local leaders and less reliance on missionary personnel to pastor churches.

In Africa the pastor holds a different social position from ministers in Britain. He is regarded as an important leader of the community and serves on school and hospital committees. He needs to understand how to use his position and power responsibly for his Lord.

Rural educational opportunities are far less good than those in the towns. Most Christian outreach is in the rural setting, but it is costly to deny your children the best schooling, when by moving to the town you can obtain a good education for them. The attractions of the urban life work on pastors sometimes making it difficult to care for the rural churches.

Regionalism

Regionalism, tribalism and language differences all create barriers especially in areas where the concept of nationhood is very new. Such divisions can and do infiltrate the church causing many unhappy situations.

Pray that they may discover the truth that 'all are one in Christ Jesus'.

expensive. Unemployment is vast. Population increases rapidly. Medical care is not available to everybody. Child mortality is high, often because of malnutrition, and life expectancy is low.

The church is serving and ministering among the poor and down trodden, and trying to understand what it should be saying and what it should be doing.

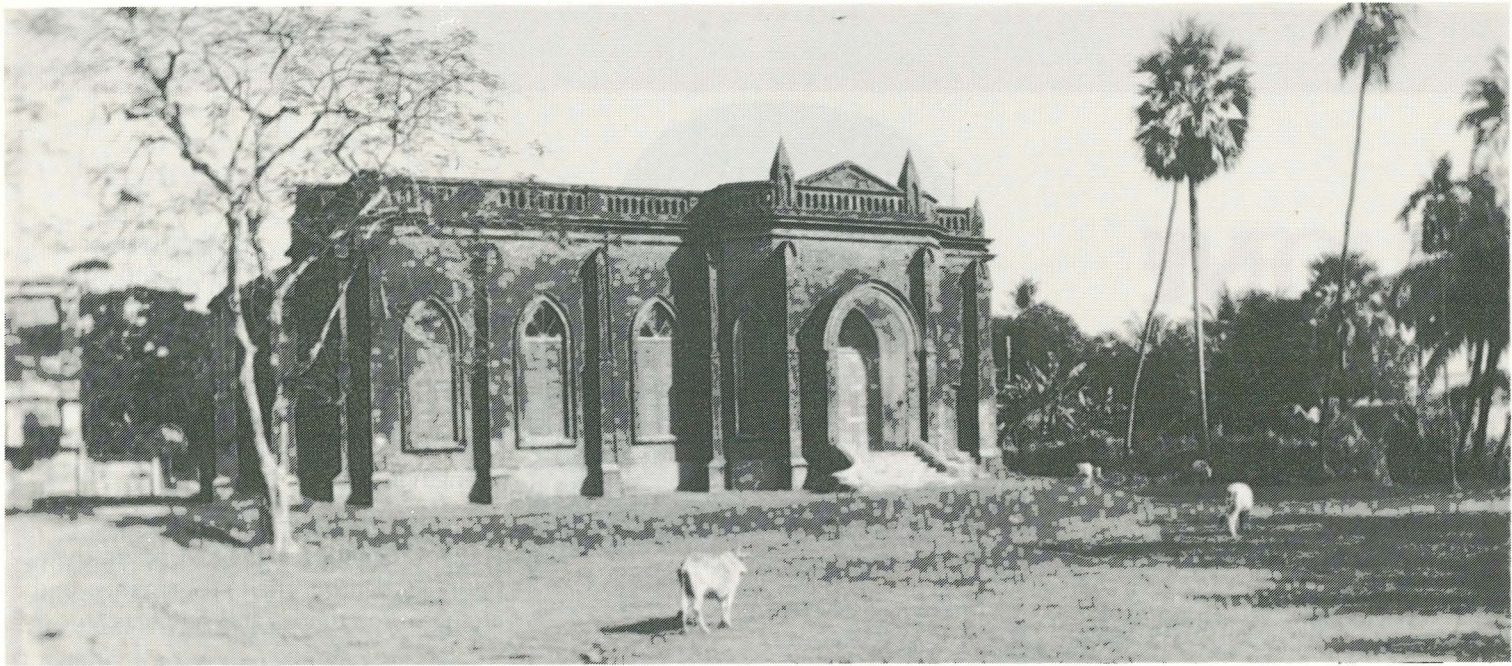
Literature

Britain, it is often said, is living in a post-literate age of television and electronics. Most third world countries are in the pre-literate age. Education is not yet widely available, and many can hardly read and write. For those who are literate there is very little to read. Hymn books, Bibles and Christian books are in very short supply. They long for the opportunity to read God's word for themselves, and will travel miles to obtain a copy of a Bible.

Pray for the work of translating, writing and producing good things for them to read.



, and his wife



Barisal Church

To help us understand something of what it means to belong to a church in Bangladesh, Kamal Sarkar talks about the church at Barisal, where he is Secretary.

A WELL ORGANIZED LIVING

BARISAL is an old historic district in Bangladesh. As far as we know the Portuguese settled and founded a permanent station at Padrishipur, a small place near Sunderbon to the south of this district, in 1830. Later, by the efforts of Portuguese missionaries a Roman Catholic church was founded there.

The headquarters of Barisal district are in the town of Barisal. With the development of the town the Catholic authority of Padrishipur proceeded to establish a new Christian station in Barisal about 1850.

Dependent on foreign support

At present there are three Christian denominations in the town — Catholic, Baptist and the Church of Bangladesh. Each Christian centre contains more than a church. With the help and co-operation of missionary societies various educational and social institutions have been established. In fact the churches are mainly dependent on foreign support. All

the church buildings, school buildings and hostels have been built on mission compounds.

The history of Barisal Baptist Church is not very significant and has not been distinguished by great local figures, nor endowed with great funds. But it has been successful in that today it is a well organized, living church largely due to the untiring labour, zealous preaching and sincere prayers of missionaries, especially some of the lady missionaries of the BMS.

Dedicated and untiring

Up until 75 years ago the Baptist Mission only had a small compound near the town. Because of various difficulties this was sold to the steamer company and the mission bought a few acres of land in the southern part of the town and built the present big mission buildings. Who was the dedicated person, and how did he, without any capital, but only by his

untiring effort and prayers build such large, excellent buildings for school, church and mission quarters here? The Christians of Barisal remember the name of Dr William Carey's descendant, the Rev William Carey (1906-1920), with deep devotion and reverence.

Although I have been trying to carry out the duties of church secretary here for only two years, I was previously treasurer for ten. I look upon this church as my mother church, and I thank Almighty God that, in spite of many struggles, I have been able to perform my duties within the church.

We need educated members

However, having the opportunity to tell you about the Barisal Baptist Church I shall now try to give some particulars.

In the last census it was shown that the Baptist population of Barisal was 685, and that the number of church members was

CHURCH

283. Although there are two High Schools here, the church members are not educationally well qualified. Most of them are daily labourers, or skilled labourers. Those who go through one of the high schools take jobs under Government or private organizations. The numbers of Christian business men and contractors are small and a few qualified persons are teachers in the schools.

Neither are the womenfolk well educated. Most of them are housewives, but many of them earn a little by working in various institutions, or working in homes.

For a long time parents were not interested in educating their children, but recently this attitude seems to have changed. This year we have 42 candidates sitting the matric (HSC) exams and I think that the church should encourage them. Although the number of candidates is encouraging, many, after

passing the examination, do not take any further examinations and are absorbed into different organizations.

In the future some of these people will become the deacons and leaders both of the church and the community. I think that the lack of education is one of the reasons for the backwardness of the church, and is the cause, sometimes, of confusion and party feeling.

A new Church

Now to the administration of our church. As the Christian families live in scattered areas all over the town, we had some difficulty in serving and looking after them properly. So in 1980 a separate church was started in a northern suburb of the town. This is called the Barisal Bagurapara Baptist Church. The other part of the town was divided into eight areas. According to our rules, one deacon is elected for every ten members. Thus we have 25 deacons in our church. Among them are the Secretary, Assistant Secretary and Treasurer. Beside these workers we have a Pastor and an Assistant Pastor, who are whole time workers paid by the mission.

Our church has several organizations. The Endeavour Society is for the youth. It was more or less half-dead but thank God it may now be called a living organization. A youth choir helps in

Sunday worship and the young people also do some social work. The Women's Society has about 50 members doing various religious and social work regularly and successfully.

Outreach and care

We have an excellent Bible Reading Room and bookstall attached to our church. A recently formed committee runs it. There is also a Primary school on the church compound, but this is closed on Sunday and the Sunday school uses the house on that day. About 150 children attend Sunday School. Last year a Hindu girl came first in the Sunday school examination.

We believe that it is our responsibility to preach the gospel out in the villages, so we have formed a Lay Preacher team which goes out at its own cost. The church also does some social work and we recently formed a Social and Development committee to think about the welfare of the community. Sub-committees such as those for Rehabilitation and the Co-operative Bank have also been created. As yet they have not made much progress.

It is not easy to maintain a Christian witness when we are very much in the minority within a Muslim Society. This Church fellowship will be very much encouraged by your prayer support.

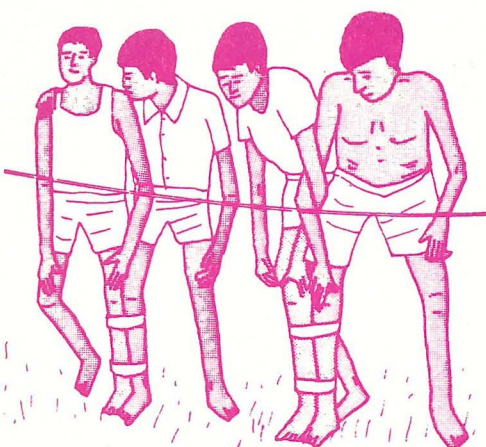


Christian community linked with Barisal Church



A CHRISTMAS IN BANGLADESH

Before John and Nan Passmore went to Khulna, where they are engaged in church and agricultural work, they were in the Dinajpur district of Bangladesh. Here they describe what celebrating Christmas is like in a Christian village in that district.



'BLANKETS, mosquito nets, warm clothes, boiled drinking water, nappies, soap. . . ' And so the mental check list was ticked off as we loaded up the Land Rover. It was Christmas Eve and we bumped off up the dirt track of a road to the village which had invited us to spend Christmas with them.

We arrived at a clump of mango and banana trees under which bamboo and mud huts nestled. This was a little village in the north of Bangladesh, known by the surrounding and Muslim neighbours to be a 'Christian village'. The villagers were fairly young converts, having turned from Hinduism to Christ about ten years previously.

Squatting around the fire

There in that village the Bethlehem Christmas seemed very real to us. The simple home, animals and bustling people all reminded us of that stable of long ago. Darkness fell quickly and by 5.30 all was black. It grew cold as the sun dropped and a communal bonfire was stirred and brought to life. The old men squatting around the fire with woollen shawls thrown about their shoulders looked so similar to those shepherds we have seen on many a Christmas card.

But this was Christmas Eve in Bangladesh and as on every other night of the year the meal was rice and curry, which that night we shared squatting on a mud verandah. Our little baby James was asleep in warm clothes tucked under the mosquito net covering the large wooden

'table' which would be our shared bed on that Christmas Eve. No stocking was hanging on the foot of that bed. The presents were all under the tree back in our home to be opened on Boxing day. We had tried not to take any of the Western trappings of Christmas to that simple village lest we clutter or obliterate Christ — the centre of Christmas. No Bengali child has heard of Father Christmas, though some might hope for a new garment to be worn to church on Christmas day.

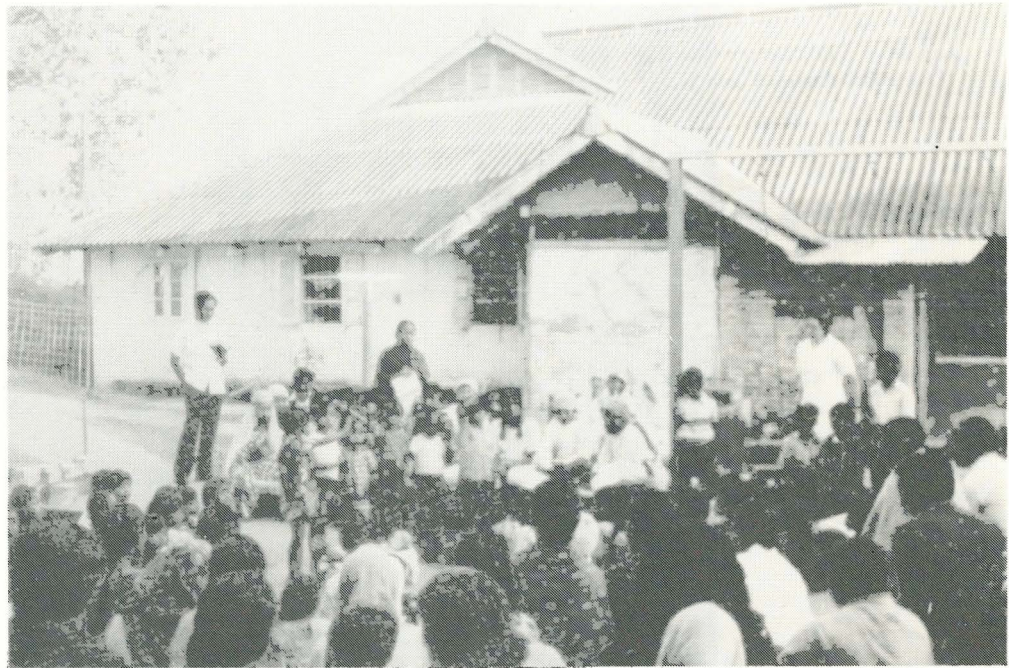
Christ is born

Christmas Eve passed into Christmas day as we still sat around the dying embers, but sleep was far from our mind. We sang gusty carols to the accompaniment of drums, cymbals and tinkling bells. Even when the weakest of us went to our hard, but welcome, beds, the young men trooped around the village from house to house for the rest of the night, singing carols to let the people know that Christ was born!

Normal village life began again at dawn with various members rising and sloping off into the jungle. We were fortunate in that a pit had been dug and roughly screened off for our 'ablutions'!

The cows and oxen, covered in rough hessian coats, were led from their sheds to feed on piles of rice straw, their warm breath condensing on nose and whiskers.

Our Christmas morning breakfast was dry puffed rice, a banana and hot very sweet



Sunday School children presenting Christmas Story

tea. The village folk went about their daily tasks. Christmas or no Christmas, cows had to be milked, rice husked, water drawn from the well, mud courtyards swept.

Bringing their babies

At 7 am the first bell rang to remind folk that a worship service was to be held. At 7.30 another bell rang. At 8.00 John went to the church building, another bamboo hut, but extended on this special day with a tarpaulin awning to hold all the Christmas worshippers. People began to congregate. Some children wore new shirts or frocks, some women wore newer saris than usual, all were dressed in their best. At the last minute John was asked to dedicate a baby, then another and another . . . and another! What more suitable day for parents to bring their

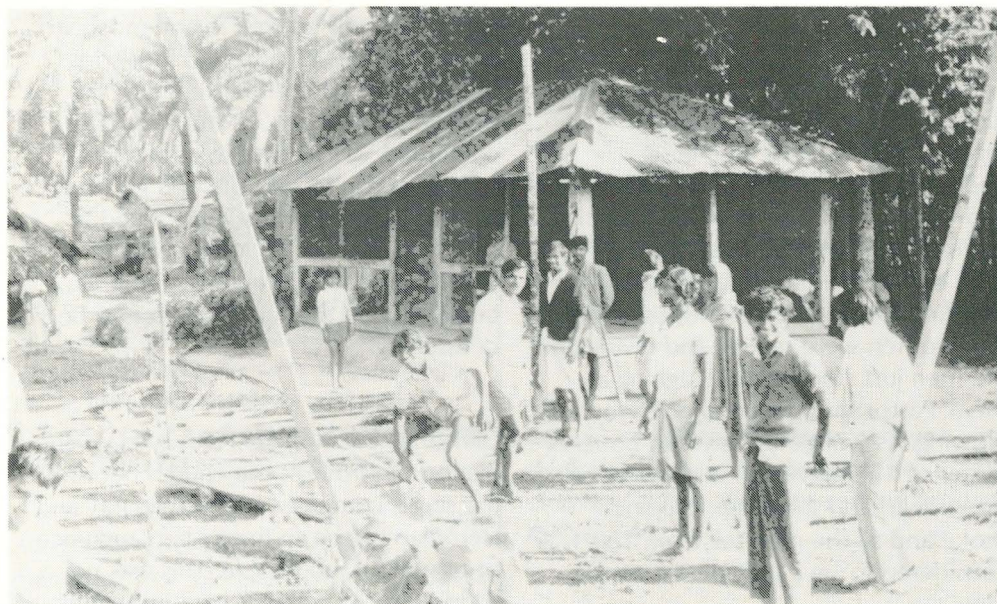
child in thanksgiving and dedication than the day upon which our Lord's birth is celebrated.

At last with a final ringing of the bell the service began. A service not so very different from one in Britain, with the essential ingredients of hymns, choruses of praise (though perhaps noisier than our carols), prayer scripture readings and a message. The little bamboo hut was full to capacity with the overflow seated in the awning. The men sat on rush mats over the smooth mud floor on the left and the women, heads covered with the end of their saris, sat on the right. The ceiling and walls were decorated with folded tissue paper, with the words, 'Happy Christmas' ingeniously cut into it in Bengali.

After the service the tradition of sports for the children was maintained. The usual three legged and egg and spoon races, amongst others, were run, which delighted our James although we could not get him to join in. Meanwhile, the adults cooked and prepared the lunch in which the whole village participated. That year duck, curry and rice was on the menu. Everyone had to help catch, kill and pluck, cut and cook, stir and season.

Beggars celebrating Christ's birth

Following their sports, the children washed a mountain of banana leaves to use as plates because there were not enough tin ones in the village for everyone to eat at once! We sat cross legged in lines around and across a large courtyard. No one was turned away and so some Hindu and Muslim beggars joined the feast to celebrate Christ's birth! For the children, James included, the climax came when a very sticky sweetmeat, called a *jelabi*, was dished out at the end of the meal.



Building extra seats for Christmas service

After a 'compulsory' afternoon rest we once more piled into the Land Rover and headed for home. We were all dirty and sticky, but very happy. Our Christmas had been different from yours, no doubt, but the joy we felt celebrating His birthday with our Bengali friends was very real and the memories of the simple village Christmas will remain with us always.



Actors in an African Nativity Play

A CHRISTMAS IN ZAIRE

Last year Alan and Anne Goodman spent their first Christmas in Zaire. It was quite an event and turned out to be vastly different from anything they had experienced in Britain. Pastor Mondengo, referred to in the article, is the Secretary of the *Equateur nord* region.

UNLIKE Christmas in Britain, the birth of Christ is only celebrated in the church. In Zaire there is no big build up in the shops, on the radio or television, no official lighting up of the main shopping street.

Our first Christmas in Zaire started with an inspection of all the homes on the mission to make sure they were decorated and ready for the coming of Christ. The houses, and many of the trees, were freshly whitewashed and looked very nice with their decorations of palm leaf arches, flowers, paper decorations and even, in one house, a Christmas tree made from the strips of metal from corned beef and pilchard tins.

The biggest knot in Africa

The next day was Sports Day. The schools in the morning, the school versus staff football match in the

afternoon, followed by the tug of war. Missionaries were few and far between on the football field, it was 95°F in the shade, but they made an appearance for the tug of war.

There was no proper rope so two huge jungle vines were tied together in the biggest knot in Africa. The most important tug was that between the men and the women. The men won the first tug easily, then the fun really started. It took twenty minutes of arguing and shouting to start the second tug going. The women were ranting and raving and the men just stood there laughing at them. Pastor Mondengo, the referee, was blowing his whistle in between bouts of hysterics. The inevitable happened, on the second and third tugs, the knot broke and all the men fell over. This was considered to be a judgement on the men!

Carols by Tilley Lamp

Wednesday evening was the musical evening or 'Carols by Tilley Lamp'. It began at 6.30 when the missionaries arrived liberally soaked in anti-mosquito lotion. The missionaries did four songs and then sat back and listened to the other performances. As the evening continued, voices deteriorated and people began to drift out and go home, even the platoon of soldiers asked to guard the houses fell asleep on the church steps. We eventually crept into bed at 1.30 in the morning after six hours of listening.

Christmas Eve was the Nativity play. The platform in front of the church became the stage, complete with stable, inn, and Herodian Palace, in front of an audience of one thousand people. This was no 'kiddies in old curtains' stuff but a fully

fledged, although free wheeling at times, portrayal of the Christmas story. The main highlight was an occasion to poke fun at the army, a squad of blindfolded soldiers doing square bashing. The moving star was actually a storm lantern on a very long string.

A hearty smack

There was a piece of pure theatrical genius in the shepherds' scene. About 100 yards to our left, a fire appeared instantaneously, helped by a few litres of paraffin, and the dialogue between the shepherds and angels was heard over the normal night noises of insects, frogs and bats. It was very realistic and Ken Tynan would have been proud of it. The birth scene was complete with midwife, groans, hearty smack and crying. We managed to get to bed before midnight, which was just as well, because choristers arrived at 4.00 in the morning to wish us a happy Christmas.

The Christmas Day service started at 9.30 and was only three hours long. Both of us had readings and had to sit in the front of the church so that everybody could see us. Christmas lunch was held on the lawn in front of the mission overlooking the river. Pongu, kwanga, monkey, beef and fish were on the menu, not exactly the traditional English fare, but nevertheless not too bad. We made up for the lack of tradition next day with roast chicken, roast potatoes, saved and stored for over two months, sweet corn, peas, stuffing and gravy, followed by a kind of Christmas pudding, mince pies and custard and cream.

Altogether Christmas was quite a marathon. In a 42 hour period Alan spent 17 in church.

MISSIONARY MOVEMENTS

Arrivals

Mr A Rossiter on 20 August from Mbanza-Ngungu, Zaire
Mr and Mrs G Phillips and Simon on 21 August from Kathmandu, Nepal
Miss S Headlam on 25 August from Chandraghona, Bangladesh
Mr M Ewings on 25 September from Chandraghona, Bangladesh

Departures

Mr J Mellor, Joy and Andrew on 18 August for Tondo, Zaire
Mrs N Clark, Raquel and Daniel on 19 August for São Paulo, Brazil
Miss O Satterly on 25 August for Pimu, Zaire
Mrs L Hinchin on 26 August for Cuiabá, Brazil
Miss R Montacute on 31 August for Kinshasa, Zaire
Mr R Hughes on 31 August for Yakusu, Zaire
Mrs C Jelleyman on 31 August for Kingston, Jamaica
Miss S Chalmers on 7 September for Yakusu, Zaire
Mr and Mrs R Smith on 7 September for Bolobo, Zaire
Mrs E Grose on 8 September for Delhi, India
Mr and Mrs D Drysdale and family on 15 September for Kinshasa, Zaire
Miss P Gilbert on 15 September for Mbanza-Ngungu, Zaire
Dr D and Mrs Masters and Ian on 15 September for Bolobo, Zaire
Mrs I Mellor on 15 September for Tondo, Zaire
Miss P Woolhouse on 15 September for CECO, Kimpese, Zaire
Rev D Jelleyman on 18 September for Kingston, Jamaica
Mr A Rossiter on 26 September for Mbanza-Ngungu, Zaire

Birth

On 18 September, at Kimpese, Zaire, to Mr and Mrs A North, a daughter, Elizabeth Esther

Engagement

Mr Stephen Mantle (Tondo, Zaire) and Miss Isabel Tooms

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (19 August-23 September 1982)

Legacies

	£	p
Miss I Cargill	200.00	
Mr E R Castle	93.08	
Mrs E Davison	39.81	
Mr E C Goddard	1,000.00	
Mrs D Gurowich	6,095.84	
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Frances Edith Seal	100.00	
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Agricultural Work: Anon (Charlbury): £2.00.

Women's Project: Anon (SS): £100.00.

MAY GOD'S PEACE AND JOY BE YOURS THIS CHRISTMAS

We offer Christmas Greetings to all our readers, praying that God's blessing will be with you at this time and in the New Year.

As you celebrate Christmas, will you think of our missionaries and the churches where they are serving around the world?

And next month, will you remember the widows and orphans of Baptist missionaries? January has been the traditional time when the love of Baptists has been expressed for them in a very practical way. Churches have usually donated their communion offerings to this cause.

Will you give generously?

PRAYER GUIDE NOTES

Dr Digby Withers (10 December) is home for his mid-term holiday.

Luke and Kathleen Alexander (15 December) are on furlough.

Susan Shields (29 December) has finished her course in Belgium and leaves for Zaire in early January.

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